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Letters to and from Richard Baxter.

(From the original MSS. in Dr. Williams's Library.)

From R. Baxter to Ambrose Upton, concerning Sir Henry Vane.

THE occasion of this letter will be best explained by a passage of Baxter's in his *Life and Times*. Speaking of Sir H. Vane, he charges him with obscurity, and says, "This obscurity by some was imputed to his not understanding himself; but by others to *design*, because he could speak plain when he listed: the two courses in which he had most success, and spake most plain, were, his earnest plea for universal liberty of conscience, and against the magistrate's intermeddling with religion, and his teaching his followers to revile the ministry, calling them ordinarily blackcoats, priests and other names which then savoured of reproach; and those gentlemen that adhered to the ministry, they said were *priest-ridden*."

"Of my own displeasing him this is the true account. It grieved me to see a poor kingdom thus tost up and down in unquietness, and the ministers made odious and ready to be cast out, and the Reformation trodden under foot, and parliaments and piety made a scorn, and scarce any doubted but he was the principal spring of all. Therefore, being writing against the Papists, coming to vindicate our religion against them, when they impute to us the blood of the king, I fully proved that the Protestants, and particularly the Presbyterians, abhorred it, and suffered greatly for opposing it; and that it was the act of Cromwell's army and the sectaries, among which I named the Vanists as one sort, and I shewed that the Fryers and Jesuits were their deceivers, and under several vizors were dispersed among them; and Mr. Nye having told me that he was long in Italy, I said it was considerable how much of his doctrine their leader brought from Italy; whereas it proved, that he was only in France and Helvetia, upon the borders of Italy, and whereas it was printed *from Italy*, I had ordered the printer to

correct it [*fromwards Italy*], but though the copy was corrected, the impression was not. Hereupon Sir Henry Vane being exceedingly provoked, threatened me to many, and spake against me in the House, and one *Stubbs* (that had been whipt in the Convocation House at Oxford) wrote for him a bitter book against me, who from the Vanists afterwards turned a Conformist, since that he turned physician, and was drowned in a small puddle or brook, as he was riding near Bath.

"I confess my writing was a means to lessen his reputation, and make men take him for what Cromwell (that better knew him) called him, a juggler; and I wish I had done so much in time. But the whole land rang of his anger and my danger; and all expected my present ruin by him. But to shew him that I was not about recanting, (as his agents would have persuaded me,) I wrote also against his *Healing Question*, in a Preface before my *Holy Commonwealth*, and a speedy turn of affairs did tie his hands from executing his wrath upon me.

"Upon the king's coming in, he was questioned with others before the Parliament, but seemed to have his life secured. But being brought to the bar, he spoke so boldly in justifying the Parliament's cause, and what he had done, that it exasperated the King, and made him resolve upon his death. When he came to Tower-Hill to die, and would have spoken to the people, he began so resolutely as caused the officers to sound the trumpets and beat the drums, and hinder him from speaking. No man could die with greater appearance of gallant resolution and fearlessness than he did, though before supposed a timorous man: insomuch that the manner of his death procured him more applause than all the actions of his life. And

when he was dead his intended speech was printed, and afterwards his opinions more plainly expressed by his friend than by himself.

"When he was condemned, some of his friends desired me to come to him, that I might see how far he was from Popery, and in how excellent a temper (thinking I would have asked him forgiveness for doing him wrong): I told them that if he had desired it I would have gone to him; but seeing he did not, I supposed he would take it for an injury; for my conference was not like to be such as would be pleasing to a dying man: for though I never called him a Papist, yet I still supposed he had done the Papists so much service, and this poor nation and religion so much wrong, that we and our posterity are like to have cause and time enough to lament it." *

"DEAR BROTHER,

"I am very sensible of your spiritual love, that have more care of me than I have of myself. Coll. Birch brought me a message from Sir H. V. to the same purpose as you speak; and I told him that I am incapable of returning him a particular answer, till I know the particular words that I am charged with, and their faultiness; which I also must say to you. God forbid that I should be so injurious to my own conscience as not most publicly to recant any passage, which I shall be convinced is injurious to another in any of my writings. But for the words you mention, I never did directly or indirectly affirm in any book that Sir H. V. had a hand in the King's death, or that he was in Italy (though the latter I was told by Mr. Philip Nye). That liberty for Popery should be woven into our fundamental constitution, is a thing that I shall oppose to the utmost of my weak abilities, whoever be for it; and I will be reconciled to no man's palpable errors. The Vindication is such a bundle of gross untruths, that I look on it as not concerning me. Dear Brother, I am not so destitute of self-love as to refuse any lawful means for my peace, nor I hope so destitute of grace as to deny reparation of any

wrong that ever I did any man, so far as I am capable: but if God call me to a more open testimony against the contrivances of these times, (by which I may be disobliged from some obligations to silence that are upon me,) I rest confident that the benefit of it will be greater to the church than my peace could have produced. Oh! is there any hope that a life so often rescued from the pit, and trembling now upon the snuff, might be so happily concluded, as to be a sacrifice to ——— for a sinking church and state, and that the death that is even at the doors might be thus improved? It would be a sufficient recompence for my sufferings, if it were but that Sir H. V.'s doctrine of liberty might, at the entrance, be read by the commentary of his persecution. I am confident suffering in that cause will prove to me as comfortable as preaching, and I doubt not but it will turn to a public good, if God so order it. I rest,

"Your thankful Brother,
"R. BAXTER.

"Conceal Mr. Nye's name.

"Interpret not this as if I were ambitious of contending or suffering, but as expressing what I think will be the worst if God shall call me to suffer in this cause.

"To Mr. Ambrose Upton, concerning Sir H. Vane."

Letters from the Earl (afterwards Duke) of Lauderdale to R. Baxter.

[Of Lauderdale, whose initial furnished the final letter of the word *Cabal*, denoting the detested junto who swayed the profligate counsels of Charles II., Bishop Burnet gives the following character: "The Earl of Lauderdale, afterwards made Duke, had been for many years a zealous Covenanter: but in the year forty-seven, he turned to the King's interests; and had continued a prisoner all the while after Worcester fight, where he was taken. He was kept for some years in the Tower of London, in Portland Castle, and in other prisons, till he was set at liberty by those who called home the King. So he went over to Holland. And since he continued so long, and, contrary to all men's opinions, in so high a degree of favour and confidence, it

* *Rélique Baxterianæ*, Lib. i. Pt. 1, pp. 75, 76.

may be expected that I should be a little copious in setting out his character; for I knew him very particularly. He made a very ill appearance: he was very big: his hair red, hanging oddly about him: his tongue was too big for his mouth, which made him bedew all that he talked to: and his whole manner was rough and boisterous, and very unfit for a court. He was very learned, not only in Latin, in which he was a master, but in Greek and Hebrew. He had read a great deal of divinity, and almost all the historians, ancient and modern: so that he had great materials. He had with these an extraordinary memory, and a copious but unpolished expression. He was a man, as the Duke of Buckingham called him to me, of a blundering understanding. He was haughty beyond expression; abject to those he saw he must stoop to, but imperious to all others. He had a violence of passion that carried him often to fits like madness, in which he had no temper. If he took a thing wrong, it was a vain thing to study to convince him: that would rather provoke him to swear, he would never be of another mind: he was to be let alone: and, perhaps, he would have forgot what he had said, and come about of his own accord. He was the coldest friend and the violentest enemy I ever knew: I felt it too much not to know it. He at first seemed to despise wealth; but he delivered himself up afterwards to luxury and sensuality: and by that means he ran into a vast expense, and stuck at nothing that was necessary to support it. In his long imprisonment he had great impressions of religion on his mind; but he wore these out so entirely, that scarce any trace of them was left. His great experience in affairs, his ready compliance with every thing that he thought would please the King, and his bold offering at the most desperate counsels, gained him such an interest in the King, that no attempt against him, nor complaint of him, could ever shake it, till a decay of strength and understanding forced him to let go his hold. He was in his principles much against Popery and arbitrary government: and yet by a fatal train of passions and interests, he made way for the former, and had almost established the latter.

And, whereas some by a smooth deportment made the first beginnings of tyranny less discernible and unacceptable, he, by the fury of his behaviour, heightened the severity of his ministry, which was liker the cruelty of an Inquisition than the legality of justice. With all this he was a Presbyterian, and retained his aversion to King Charles I., and his party to his death.*]

LETTER I.

“Reverend and much-honoured Sir,

“Last week I received yours of the 19th July; all the trouble I shall now give you, as to my outward condition, shall be only to tell you, that you need not apprehend your application did me any hurt, for that person is so earnestly engaged against me, (if I be not misinformed,) that nothing can take him off, nor set him more eagerly on. It is a great comfort to me that you did consider me so much, and I am sure it can do no hurt. I pray God forgive him, and I hope (by God’s grace) I shall never entertain the least revengeful thought against him, but labour patiently to submit to what the Lord shall do in relation to me, knowing that all shall work together for good. My portion is not here, it is above the reach of sequestration, and the meditations of it may easily sweeten what can befall me in the way.

“Your notion concerning Papists, in relation to the Catholic Church, is certainly right, and the only way to deal with them; for if we limit the Catholic Church to Protestants only, how can we avoid that charge of uncharitable schism which they are deeply guilty of? I am glad you do proceed to unmask that generation more and more, and if I could serve you in providing but straw to such a building, I should think my time well employed. You tell me you are promised a translation of Moulin, ‘Of the Novelty of Popery.’ As for Blondel, ‘De Primatu,’ it is a folio book (I have it in my library beyond sea; for my library is safe, and that is all hath escaped): to translate it all is too great a

* Life and Times, 8vo. 1809, l. 139, 140.

work for me to undertake; neither do I ever mean to trouble the world with any of my scribblings, and least of all with translations, (which is ordinarily but the spoiling of good books; the robbing of others without enriching one's-self); but if you will appoint me any chapters of it which may be of use to you, or any point handled in it, I shall most willingly translate them faithfully at least, and as well as I can, and send them sheet by sheet to you. The whole work, I think, will not be of use to you; therefore you may know the contents of any who hath and understands the book. Then be pleased to set me my task, and I shall speedily go about it. It will be to me no more trouble than to read; for I can read or write English out of French with as much ease as read or write English. If, therefore, I can thus serve you in this or any other French or Italian book, command me freely; for Spanish books I shall also make a shift. This offer is no compliment, for I shall be most really pleased to be employed by you. By being thus an amanuensis to you, I shall be more useful than any other way I can propose; besides, my respects to you are so real, and so above all compliment, that it shall be a great satisfaction to me in this or any other way to witness myself, Sir, a true honourer of you, and

"Your most affectionate, real friend and servant,

"LAUDERDAILL.

"Windsor Castle, 17th August, 1658.

"To the Rev. and much-honoured
Mr. Richard Baxter, Minister
of the Gospel

"At Kidderminster."

LETTER II.

"Windsor Castle, 20th Sept. 1658.

"Reverend and much-honoured,

"Yours of the 7th came to my hands on Thursday the 16th late; and the diligence I have used since to procure the book, in order to my obeying you, hath been the reason of my delaying my answer. Friday was spent in seeking for the book at Eton, and I was amazed not to find it in some good libraries, especially seeing one of the owners of a very good one

does understand French. On Saturday early I employed a servant to seek at London, who was as unsuccessful that day as I have been here. In Paul's Church-yard it was not to be found ready bound. Always he hath this morning borrowed it for me, and I have it here; it is Mr. Bates' book.

As the choice you have made of me to do you this inconsiderable service was an effect of your justice, (because my time may indeed better be spared,) so give me leave to understand it as an effect of your friendship to me. And if you suffer by the choice by my not doing it so well, I must appeal to that friendship for a pardon; seeing, I assure you, I do undertake it as willingly as any friend you have, I shall do it as well as I can, and by God's assistance I shall endeavour to give you his sense faithfully. I have been looking on his preface, and I find him apologise for his translating βασιλευς, *King*, (where an Emperor is meant,) and ιερευς, *sacerdot*. This way will be more tolerable in me, and therefore I mean to take it, that is, not to trouble myself nor you with polishing the English of it, but squarely to give you the author's true meaning in any intelligible word which suits it best, and which first *venerit in buccam*. Neither will I spare the English language more than Blondel hath done the French: where he renders Sacerdot, I will do so too, (for I am sure it is as good English as it is French); in a word, I write for you; if I make it intelligible to you, I hope you will excuse me if I do not care for polishing my English. Before I saw the book I did intend to have followed your method, but now I will do quite contrary. For in the last place you desire an account of the sum of the contents; and seeing I find it well printed, I will in the first place translate the contents, which I shall, God willing, send to London translated this week. And while I am expecting what chapters or sections you will choose as most proper for the purpose, I shall be going on in satisfying your other two queries. But when you have the contents, I shall entreat you to pitch on the sections which you are most curious to be satisfied in, and I shall do them first. Be confident I shall be as diligent as I can, and therefore I shall wish you may not put out your book

till you have what you desire out of Blondel. Spare not my pains, and use nothing to me like compliment; I am a plain man, and be assured of this great truth, that I honour you so really, that I am hugely pleased to do you service, and I will vie with any body in my respects to you. Nay, I intend more; there is a French book, in two volumes, folio, entitled, 'Of the Liberties of the Gallican Church;' it is above twelve years since I saw it, but I have heard it exceedingly commended; and if I be not mistaken, there are many authentic testimonies in it against the Pope's usurped power. It was written, as I remember, by a French President, and when I was a dealer in books, (for now I am but for small ware,) it was very dear, which spoke it much esteemed. I have also sent to London for those two volumes, and at idle hours I shall run over the contents of them, and acquaint you with them. For I desire that you may have all the helps you can before your book comes out; you may expect answers, and therefore do not hasten. Pardon me if I be not so quick as you expect, and believe it I shall strive to conquer my natural laziness.

"I have read your answer to Pierce, wherein you fully satisfy me of Grotius being a Papist. I was at Paris acquainted with Grotius; he was there Ambassador for Sweden in the year 1637, and though I was then very young, yet some visits passed among us. My discourse with him was only in Humanities, but I remember well he was then esteemed such a Papist as you call Cassandrian, and so did Cordesius esteem him, who was a priest. The owner of that great library, now printed in his name, with him I was also acquainted: he was a great admirer of Grotius, an eminent enemy to Jesuits, and a moderate French Papist. This opposition of Mr. Pierce makes me expect you will have more from that sort of men; and therefore to justify what you say of the new-fashioned bishops of this isle, I shall desire you to send for a book entitled, *Considerationes Modestæ et Pacificæ Controversiarum*, per Gul. Forbesium, S. T. D. Episcopum Edinburgensem. It is newly printed at London. In it you will see Popery enough, if the defending images, prayer for dead, a new-fashioned purgatory

and the mass to be a propitiatory sacrifice for living and dead, if these be Popery. I have looked but an hour into it. It is set out by an excommunicate Scots Bishop, now living in Edinburgh under the shadow of the English army. If you be called on any more, this book will help to justify your charge. I intended to have told you how I have escaped a very uneasy remove lately, but this is too long already. Be pleased to tell me how I shall address your papers to you; and direct mine to be left with Peter Cuninghame, at his house in Duke Street, near Lincoln's Inn Fields, London, and they will come safe, I hope, and speedily to,

"Sir,

"Your true friend and servant,

"LAUDERDAILL.

"To the Reverend my much-honoured Friend,

"Mr. Richard Baxter,

"Minister of the Gospel

"At Kidderminster."

"(In *Birmingham Post*.)"

LETTER III.

"Reverend and much-honoured,

"You shall here receive the contents of that book. I have been as diligent as I could in hastening it to you, for I shall do no more until I hear from you. Now you will easily know what is in the book, and you can better choose what is fit for you. Be pleased, therefore, to send me word what section you pitch on: do but design the chapter, the section and the heads of it, (according as it is here,) and I shall with all the speed I can send it to you. Blondel, in his Preface, gives his reasons why in dealing with Card. Perron he begun with the second part of his book. 1st. Because that was the most elaborate, most cried up and fullest of collections beyond all the rest of the reply. 2dly. For vindication of the honour of Jesus Christ, the Head of the Church, whose office, in the decline of the last ages, hath been so much invaded. 3rdly. Because most of the Papists, who have dealt in controversies of late, set themselves chiefly to maintain the interest and the grandeur of the Pope, which they set within the body of religion, as Phidias did his own picture in the centre of that buckler

which sustained the statue of Minerva. From hence he concludes that the jealousy of that great and formidable interest being the principal hindrance of the restoring the ancient faith of the Catholic Church, and spiritual peace among her children, whosoever desires to procure effectually that restitution must first discuss the pretensions of the Court of Rome, inquire into their beginnings, and make all Christendom remark the long and dangerous consequences. For these reasons (he says) he begins with that part of the Cardinal's book which does concern the primacy. And in the Preface he hints at some of the heads of his work, and gives an account of his translation of some citations (of which I gave you a touch in my last letter on Monday last, late). Now, let me say a word or two as to my translation. I shall not repeat what I said, nor say more for my retaining the words *sacerdot* and *pontif*, wherein I follow my original. I do the same in the word *episcopat*, and for this reason, because *bishoprick* in our language regards rather the benefice nor the office. I do retain the French word *deference*, because I cannot in one English word express the full meaning of it, for it is not so much as *submission*, and it is more than *acknowledgement*. You will find one harsh expression in the second page, cited out of Prosper, 'Dungeon of Religion,' but I knew not how to help it, for it is the same word in the French, only *dongeon* in French signifies also the strongest part of any fortress, which may serve for a retreat in any extremity, which may be the signification here intended. In the title of the 26th chapter, I translate as I found it, *Letters formed*, which it seems was one of the designations of the Communicatory Epistles, which anciently went betwixt bishop and bishop (of which Blondel, in the examination of that chapter, discourses at large). You will find in one or two places that French word, which is in Latin *vestigium*, translated by me *vestige*, which I rather choosed than *footstep*, because it is the mark of the footstep there meant. But I shall rather expect your pardon than trouble you more about such faults as I have in this, and may in the remnant commit in my translation; for I do not mind the polishing of it; all I

intend is faithfulness, which, by God's grace, I shall answer for. The rest you have goodness enough to pass by, and I do only intend it for you.

"In my last, I told you I had scaped a troublesome remove, and it was this: the day before the late Governor died, it did please his Council to order me forthwith to be removed to Warwick Castle, which would have been very grievous to me to be again hurried into a strange place, and nothing is more inconvenient for a long journey than want of money, (a disease I have long been under,) but I bless God my wife prevailed to get the order recalled. So here I am, and shall be ready to go on in obeying you. Liberty I do not expect.

"Together with my scribbling, receive a copy of a sermon, which was given me by the author, who is a pretty man, my neighbour, and, I think, my good friend. He gave me more copies, and allowed me to send one to you, and I have many times heard him express a great respect to you.

"In my last, I desired you to send me word by whose hands I might convey the papers to you, that they may not miscarry, and I desired you to send any letter for me to London, and there appoint it to be delivered to Peter Cunninghame, at his house in Duke Street, near Lincoln's Inn Fields. This I do because your last was ten days by the way, and I doubt was opened, for the seal was spoiled.

"I am, most heartily,

"Sir,

"Your real friend and servant,

"LAUDERDAILL.

"Windsor Castle,

"23 of September,

"1658.

"For the Reverend and much-honoured

"Mr. Richard Baxter,

"Minister of the Gospel

"At Kidderminster."

On the Remission of Sins.

SIR,

Penzance.

I AM truly obliged to you for making me so liberal an allowance of room in your valuable pages for my reply to Mr. Acton, (pp. 142—147): my remaining remarks I will endeavour to compress as much as possible. There are two points in

which those who are of your correspondent's way of thinking appear to me incorrect. The first is, that they abandon the use of scriptural terms, or even disapprove of them. An instance of this occurs in Mr. A.'s paper. He hesitates to acknowledge any such doctrine as that of redemption by the blood of Christ. To reject the use of scripture terms is in general inexpedient, even where the sense is retained; but too often it arises from the sense also having been really abandoned, and the terms having therefore become inappropriate for expressing our ideas. And this leads to my second ground of complaint, namely, that the sense of the language of Scripture is unduly lowered and limited by your correspondent's mode of interpretation. This is done by denying the immediate and proper connexion, by Divine appointment, of the death of Christ with the forgiveness of sins, and recognizing no other than such as may be traced in the natural course of intermediate events, losing sight of that great moral propriety which the Divine Being saw, and has declared there to have been, in such a method of reconciling the world unto himself. In addition to my former arguments, I think I may illustrate this case by another, to which our Lord also himself compares it. "As Moses," said he, "lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on him may not perish, but have everlasting life." The Israelites had sinned through their unbelief, and were perishing by the bites of the venomous serpents; but at length it was the will of God to pardon them, and deliver them from the consequences of their transgression. A brazen image of the fatal reptile was ordered to be raised on high, that whoever had faith to regard it might be saved. Vainly shall we in this case endeavour to trace any efficacy that such a means could have had towards their forgiveness; we may safely say that it had no natural efficacy whatever—none was wanted; the forgiveness of sins is a sovereign act of God, and what he requires is a moral propriety in the circumstances and manner in which he dispenses it. Such a moral propriety his wisdom, no doubt, discerned in the mode here chosen for pardoning

the Israelites, and such, we may be assured, in an eminent degree, was found in the steps of the Christian redemption.

I have now stated and illustrated what I apprehend to be the Scripture doctrine: I have represented the death of Christ as an event appointed by God as being proper in order to the forgiveness of sins. We might now inquire into the reasons of this appointment, the grounds on which the propriety of such a transaction rested. But I will own that on this point I am disposed to say but little: the Scripture enters into no explanations; our private opinions cannot therefore have much authority or much importance. It was not necessary to the Jews of old to know why Jehovah directed Moses to erect the serpent for their deliverance; nor can it, I conceive, be necessary for Christians now to know the counsel of the Almighty, in adopting that particular method of redemption which the Gospel discovers. We may be deriving the highest spiritual improvement from the death of Christ, without being ourselves aware that it was with a view to this very end that he suffered for our sins. So, if a man believes, he is justified by his faith; but it is comparatively of little importance whether he knows this doctrine or not. However, I am far from intending to discourage serious inquiry into the reasons of this Divine appointment, so far as they can be discovered. On the contrary, I deem such inquiry edifying and useful, and therefore in a former paper proceeded to point out those salutary and seasonable lessons, naturally flowing from the death of Christ, which I thought might, in part at least, have been the grounds on which Infinite Wisdom adopted this method of reconciliation. But neither in this have I been so fortunate as to satisfy your worthy correspondent. I am greatly surprised, I must own, that he should find a difficulty in admitting that such an event as the death of Christ tended to establish the Divine authority. When I contended that it did so, I meant that it tended to produce that fear of God which deters from transgression. Can it be necessary to enlarge on such a point as this? Where then is the force of that warning, "He that despised Moses's

law died without mercy; of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant with which he was sanctified an unholy thing?" Or that other, "Pass the time of your sojourning here in fear, forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ?" Judging by my own feelings, I should say that nothing can impress the Christian with so deep a dread of sin as the spectacle of the cross of Christ; and if this be the case, how does it not maintain the Divine authority? And why may not this tendency be among the chief reasons for its being appointed to introduce the dispensation of remission? There appears to me an evident moral fitness in such an arrangement.

There is one passage in my paper on which your correspondent has animadverted, I think, not unjustly; I mean my parable, if I may call it so, of the father forgiving his child. Due consideration would have led me to see that our Lord himself had done the same thing which I was aiming at, infinitely better. The illustration I attempted was unsuitable, because the nature of the mediation of Jesus is not such as occasions a moment's delay or impediment in the reconciliation of a returning penitent, but on the contrary, has anticipated repentance, invited the sinner to return, declared the Father's love, and opened wide the gates of mercy. In this particular, therefore, I willingly stand corrected, and am happy thus to derive increase of light from friendly controversy.

In the discussion of the present subject it is usual to agitate the question, in what sense our Lord's death was a sacrifice for sin; whether literally, or only figuratively. Bishop Magee is of the former opinion. He says, "If the formal notion of a sacrifice for sin, that is, a life offered up in expiation, be adhered to, nothing more can be required to constitute it a sacrifice." Here I think we meet something of that inaccuracy, if not sophistry, which is so common in this writer. A sacrifice, literally speaking, is essentially a religious rite. The writer could hardly have been unaware of this; but to have noticed it would

have spoiled his argument. Now the death of Christ had no resemblance whatever to a religious rite: it was a judicial proceeding, a punishment inflicted by the civil magistrate for an alleged crime. To say, therefore, that it was a sacrifice strictly speaking, seems to me an abuse of language. Moreover, had it been literally a sacrifice, it would have been a human sacrifice, a thing which God abhors. But while I thus agree with those who say that the death of Christ was a sacrifice only in a figurative sense, I think that the force of the figure is not always justly apprehended. Any great expense is indeed sometimes called a sacrifice, as we say, "a sacrifice of time or labour:" but the idea of expense or cost is not that, I conceive, which will satisfy the sense of many passages of Scripture, and especially of the train of argument pursued in the Epistle to the Hebrews. A sacrifice for sins was literally a certain kind of rite, appointed by God to be performed as requisite for remission. Now in transferring the term to Christ, the leading ideas must still be retained: the death of Christ was not indeed a rite, but is yet said to have been a sacrifice because it was providentially appointed as requisite for the forgiveness of sins. This I apprehend to be the true view of the subject: but some have said that the sacrificial allusions of the New Testament were used merely in accommodation to Jewish ideas. This I shall not deny; they were the form in which the common Christian doctrine was most conveniently inculcated on the Jewish believers. But what of this? The truth was the same, however expressed; and why may we not gather that truth as well from expressions primarily addressed to the Jews as from any other parts of Scripture, if we only take care to interpret them correctly? But especially, when we cite these passages merely in confirmation of evidence derived from other parts, I can conceive no reasonable objection to their testimony. I make these remarks principally with a view to the Epistle to the Hebrews. The writer, exclusively addressing Jews, uses language which he would not have adopted in writing to Greeks; but still, if what he says be true, it must be so to us as well as to them.

The authority of this book is certainly not such as alone to establish a doctrine, but it is assuredly great enough to afford no mean confirmation to that interpretation of other parts which it favours.

Your correspondent comes to a conclusion from which I feel myself obliged very seriously to dissent. "What then," he asks, "becomes of the Scripture doctrine of redemption by the blood of Christ?" He confesses that, according to his views, it comes to nothing, which is just what I have been endeavouring to shew: he says, "that it cannot be justly said that there is any such doctrine in the Scripture." As we have already been engaged in reviewing the testimony of the Scripture to this point, I shall not revert to it now; but if Mr. Acton be correct in this assertion, I know not how any doctrine is to be found in Scripture, for it seems insufficient that it be repeatedly stated in its very terms, and still more frequently in words of parallel import; in short, that it occurs in almost every book of the New Testament. But let us now turn to your correspondent's own view of the subject. He states it thus: "The doctrine of the Scripture is this, that if men repent of their sins, and turn unto God in contrition of heart, and bring forth fruits meet for repentance, he is always mercifully disposed to forgive their past transgressions, and to restore them to his favour; and that Jesus is the mediator between God and men, by whom this joyful assurance has been proclaimed and confirmed to the world." Now, undoubtedly, all this is the doctrine of Scripture; I deem every syllable of it true, in the most unqualified and absolute sense. But where is there any inconsistency, if I add another clause, and say, *that the Divine Wisdom required that Jesus should previously submit to death, as the most proper way of his dispensing this great forgiveness?* I do not, therefore, regard such views as your correspondent's as false, but as inadequate; as too limited and reduced, as incommensurate with the real ends and reasons of the death of Christ, as unfolded in the Scriptures.

It is hardly necessary for me to observe, that through the whole of the foregoing argument, I have reasoned

on the simple Unitarian hypothesis of Christ's being by nature a man, and not a pre-existent spiritual being. I consider this view of his person as the doctrine of the gospel, and perfectly consistent with that of the propitiation or atonement for sins, as explained above. To conclude, may the Father of Light so guide us all, *that we may do nothing against the truth, but for the truth!*

T. F. B.

Essay on Truth.

(Concluded from p. 219.)

5th. **O**F moral truths. As all moral truths have their origin in the relations which subsist between man and man, it is evident that it will be necessary, in the first place, to ascertain what those relations are before we can determine what are, and what are not, moral truths. But, to enable us to accomplish this, much previous observation and investigation is required. It will be necessary not only to examine ourselves in a most careful manner, to mark all our various desires and propensities, and how these desires and propensities manifest themselves in our actions, but we must likewise observe the actions of others, and mark all their various modifications in every possible situation. This being done, the next step is to compare our own with the observed actions of others, and on finding from this comparison that other men act in the same manner as we ourselves would do in similar circumstances, we necessarily infer that other men are similar to ourselves, and are actuated by the same desires and propensities. This being established, by considering how we would act, or how we would wish that others should act by us, in any given situation, we know how others would act, or how they would desire us to act, in the same situation. By thus pursuing our inquiries, by considering what objects are desired by others as well as ourselves, and by observing the present constitution of things, we cannot fail to discover that no man can enjoy the advantages arising from the society of others without sometimes sacrificing his own inclinations to their wishes; that mankind are inclined to retaliate upon him who injures them; that we are

desirous of pleasing those who contribute to our happiness; that he who contributes to the happiness of others employs the most certain means of increasing his own; that it would contribute greatly to the happiness of mankind in general, if every one would do to others as he would that they should do to him; that it is the interest of every person to do so, &c. It consequently follows that a prudent man, one who takes an extensive and enlightened view of what constitutes his true interest upon the whole, will regulate his conduct accordingly.

Now, if we examine the evidence on which we assent to the truth of these moral maxims, we shall find that it is of a much more complicated nature than in any of the foregoing kinds of truths. We know our own desires and propensities by consciousness and memory; we become acquainted with our own actions as well as the actions of others through the medium of our senses; and it is by our senses that we determine that our own actions are similar to those of other men in similar circumstances; and, lastly, the inference that other people are actuated by similar desires and propensities, and will act in a similar manner with ourselves, evidently rests on the two metaphysical maxims that equal effects must have equal causes, and that equal causes must produce equal effects.—Hence the evidence on which we assent to the truth of the above moral maxims is compounded of consciousness, memory, the testimony of our senses, and of the evidence for the truth of that class of maxims which were examined under the article metaphysical truths.

6th. Of religious truths. As all truths of this kind originate in the relations which subsist between man and his Maker, the first thing must be to determine what those relations are; but, as it implies a manifest contradiction to suppose that any created being can fully comprehend the nature and powers of its Creator, it follows that the utmost we can expect to arrive at in this case is to discover a few of the most obvious of those relations.

Every man is firmly persuaded that there once was a time when he himself, or any other particular individual, had no existence: he must, therefore,

have had a Maker, and this Maker must have been possessed of power and intelligence sufficient at the least to produce him. As it implies a contradiction in terms to suppose that there can be more than one being which exists necessarily, or is self-existent, it follows that this being must have been the origin of all things; and consequently his power and intelligence are the sources of all power and intelligence. This being must likewise be a benevolent being: for if we examine all nature, not even a solitary instance can be adduced of any contrivance, the principal object of which is to produce pain and misery, while almost innumerable cases might be pointed out where the manifest *intention* is to produce pleasure and happiness. Indeed, every class of creatures seem placed in those circumstances most congenial to their nature, and best calculated to secure their happiness. From the mighty monarch of the ocean to the smallest animalcule, we perceive such evident marks of health, activity and liveliness, as must convince us that life, even in the stormy deep, is crowned with many enjoyments. If we extend our inquiries from the tawny tyrant of the forest in the burning plains of Africa to the grim polar bear enveloped in continual snow, from the stupendous elephant to “the poor beetle that we tread upon,” we every where discover evident traces of paternal care and tenderness. The eagle soaring amid the clouds and the sleek mole in its burrow are both provided for according to their natures. When we hear the lark caroling its morning lay, the nightingale pouring forth its midnight melody, and myriads of insects humming their evening hymn, is it possible to believe that all this enjoyment is merely accidental, that the great Author of it had no intention to produce happiness, that he is not a benevolent being?

If we prosecute our inquiries, we shall find that health, the greatest blessing in life, is so generally diffused through animated nature as to be deemed the natural state of every living creature: and when we consider the amazing number of parts of which the body of any creature is composed; that all these parts must have been arranged in one particular order and

no other; and that provision must have been made for retaining them in this order before that state, which we call health, could be produced in any creature whatever, can it be any wonder that there are always a few individuals that do not enjoy health? The only wonder seems to be that any one should enjoy it. Indeed, it appears absolutely impossible to account for the general diffusion of health on any other supposition but this, that a degree of power and wisdom far above our comprehension, directed by benevolence, which extends to every living creature, must have been exerted by the great Giver of life. This conclusion will be considerably strengthened by reflecting that the organization of our bodies is such as to have a natural tendency to rectify any partial derangement of its parts; that where this derangement is too great to admit of being perfectly restored, it is so ordered that custom alone has a natural tendency to lessen the pain attending it; that many things which, at the moment, were considered as great misfortunes, have really been blessings in disguise; and, lastly, that hope which closes the wounds of present pain and suffering has been given to all. And if we take into consideration the circumstance that even those parts of the present system of things which at first sight appear to militate most strongly against this supposition, when properly examined, either become arguments for it or at most are neutral; the conclusion that the Supreme Being is a benevolent being becomes quite irresistible.

Again, as we are entirely dependent upon his power, and cannot possibly avoid detection if we do any thing contrary to his will, does it not necessarily follow that it is our interest to endeavour to please him? But when we reflect that his benevolence induces him to care for us, even as a father for his son, ought we not to feel love and gratitude for such endearing kindness, and to make his will the rule of our conduct, to endeavour to obey him in all things? These are a few of those maxims which have been called religious truths.

This brief view of the subject, and of the mode of arriving at the conclusions, will, I believe, be sufficient to shew that the evidence for the truths

connected with natural religion has the same foundation as the evidence for moral truths; with this difference only, that it requires a much more extensive examination of the works of nature to enable us to draw correct conclusions.

But to be satisfied of the truth of divine revelation, to be a Christian from conviction and not from prejudice or the force of example or education, requires a still more varied and extensive view of things. The existence of the Supreme Being must be firmly established as before; that he is powerful, wise and benevolent, must be shewn to be probable. The state of mankind at distant periods of the world must be inquired into. The insufficiency of reason, in the early ages of mankind, to serve as a guide, and the wisdom and goodness of giving to man more explicit directions by which to regulate his conduct, and of setting before him stronger motives to action, must be clearly shewn. The necessary tendency of these directions, if followed, to increase his happiness, must next be made to appear. And, lastly, the evidence that such directions were actually given, and have been preserved uncontaminated by any foreign admixture, must be carefully examined.

Before I quit this subject, allow me to observe, that, even supposing an individual after the most diligent inquiry should not be able to give his assent to the truth of revelation, it by no means follows that he reaps no benefit from it; for, if the truths revealed be of such a nature that reason, although it did not of itself discover them, decidedly approves of them when thus brought to light, such truths have evidently all the force of the dictates of natural religion and are equally binding, and consequently he thus becomes possessed of additional lights to guide him in the paths of virtue and happiness. And this circumstance clearly shews of what incalculable advantage revelation may have been, even to those parts of the world where it is not received as of divine authority.

Having finished the examination of the various kinds of truths, and of the nature of the evidence on which we give our assent to them; we are better prepared to appreciate the value

of truth in general; to point out the advantages we derive from a knowledge of each particular kind of truths; and the almost incalculable benefits which arise from the whole taken collectively.

When we view man, in the savage and civilized states, we can scarcely bring ourselves to believe that he is the same creature. In the former, we behold him a wanderer, without a home and almost naked, exposed to all the fury of the contending elements, or sheltering himself perhaps for the moment under the branches of a tree, in the cleft of a rock, or in some damp and dreary cavern. Driven by his wants, we now see him attacking some wild animal, probably at the risk of his life; and then gorging himself like another beast of prey. The noblest pleasures, those arising from the society of his fellow-creatures, are almost entirely unknown to him; and, indeed, he appears scarcely capable of enjoying them. From his situation, he almost necessarily becomes reserved, gloomy and suspicious in his disposition; impatient and irascible in his temper; ready to take offence, and slow in forgiving it: retaliation is by him deemed justice, and the most sanguinary revenge, enjoyment: dreading an enemy in almost every one he meets, he is in a continual state of warfare with others; and must be constantly upon his guard, to preserve himself, even in this miserable state of existence. While, on the other hand, let us examine our own situation. Sitting by a cheerful fire, enjoying the company of our friends, or partaking, perhaps, of a comfortable cup of tea, and amusing ourselves with friendly chat or instructive conversation; we hear the "pelt-ing of the pitiless storm" without, but feel none of its effects. Should the pleasures of a fine evening tempt us to walk abroad with a companion, we are at full liberty to enjoy all the beauties of nature: we ramble about without even thinking of danger: we are not haunted by the chilling dread, that some unseen enemy may perhaps be lurking near, and ready to burst upon us, when we are least aware of it. All is peace both without and within, unless we ourselves, by our own misconduct, disturb the tranquillity of the scene.

This amazing difference, between the *external* circumstances in which man is placed in savage and civilized life, naturally leads us to inquire into its cause; and a very little reflection will be sufficient to convince us, that it is entirely produced by the different degrees of knowledge which he is possessed of in these two states. It must be evident, that no man could exist without knowing some physical truths, that is, without knowing the nature of some things; for if he had no knowledge of those bodies which he devours to satisfy his craving appetite, he must, in a very short time, either be poisoned, or perish for want of sustenance: and it is from this cause, from not being acquainted with a sufficient number of these facts, or physical truths, that the ignorant savage is so frequently in danger of the one or the other. But view man, in civilized society, when possessed of all the resources arising from the knowledge and combination of physical and mathematical truths; and we shall find his power has become so great and extensive, that you would think him almost omnipotent. Every thing is made to serve his purposes: all nature appears to be subservient to him. The majestic horse and the mighty elephant have become his servants; the lowing herds and bleating flocks supply him with food and clothing; from the insignificant silk-worm, as well as the enormous whale, he draws warmth and comfort: every creature, from the cooing dove to the roaring lion, is made to contribute to his pleasure or his profit. His own bodily powers indeed are still very limited; but see him mounted on the stately courser, and he literally outstrips the wind. View him armed with the various mechanical powers, and we see him raising immense masses, tearing rocks to pieces, or whirling them through the air at his pleasure. Neither the strength of the rhinoceros, nor the fleetness of the antelope, can protect them; he sends the messenger of death after them, swift and resistless as the bolt of heaven, and they lie stretched at his feet. At one time we see him rolling along at ease in his chariot, and at another, skimming on the surface of the deep, making the winds and the seas to serve him. Behold him mounting in the air, and

sailing along on the wings of the wind, leaving the eagle in its boldest flight far below; or penetrating into the bowels of the earth, and from its dark recesses bringing forth the means of light and splendour. Nor are his physical powers alone increased; his mind seems to expand as the means of extending his inquiries become enlarged. We this moment find him measuring the claw of a mite; examining the curious and wonderful mechanism displayed in its construction; or meditating on the power which could supply it with all its minute bones, muscles, tendons, veins and arteries; and the next instant, perhaps, he is engaged in determining the figure and magnitude of the earth; or in drawing down the thunder-bolt from the clouds and examining its nature and qualities. Whilst a Black or a Priestley is investigating the properties of some invisible fluid; a Herschel is perhaps determining the orbit of the Georgium Sidus, or ascertaining the place of some telescopic star, at such an immense distance, that even its light requires centuries to reach us. On one hand, we may perceive a Dalton, a Davy or a Berzelius engaged in examining the minute changes which take place in bodies, or in comparing the atoms of which they are composed: while, on the other, a Newton or a La Place is employed in measuring the distances and magnitudes of the sun and planets, or in weighing them as it were in a balance.

These are a few of the effects, resulting from a knowledge of physical and mathematical truths: but astonishing as they may appear, they are of trifling importance when compared with the benefits which we derive from the knowledge of moral and religious truths, provided we regulate our conduct by them. That an acquaintance with physical and mathematical truths increases our power to an astonishing degree, must be acknowledged by all; but it by no means follows, that it necessarily increases our happiness: for, if we employ this power improperly, we shall only be enabled more effectually to torment one another. It therefore follows, that our happiness does not so much depend upon the degree of knowledge which we possess, as upon the use we make of it,—upon the manner in

which we conduct ourselves. But we can only learn how to conduct ourselves as we ought to do, by making ourselves acquainted with moral and religious truths. So that our happiness depends upon our practising those rules, which we deduce from this knowledge. It is from this source, that we derive the cheering expectation, that this short and uncertain life shall not terminate our existence. It is the "still small voice" of these truths, that raises in the mind the enchanting hope that we may, nay the ecstatic conviction that we shall, be happy through the endless ages of eternity, if we follow its directions. When we are once fully satisfied that "all things work together for good" to those who obey its dictates, the sharpest arrow in the quiver of adversity falls blunted to the ground, and, instead of murmuring or repining under our trials, we bless the hand which directs our present sufferings. These are the animating hopes and convictions that render life happy and death not terrible; which support the sufferer in his last struggle, and enable him in triumph to exclaim, "O grave! where is thy victory: O death! where is thy sting?"

If such be the fruits arising from the knowledge of these various kinds of truths, when this knowledge directs our actions; it must surely be a mark of true wisdom to endeavour to acquire it, and to make it the rule of our conduct. This, I apprehend, is a truly philosophical conclusion, legitimately deduced from the premises, and in perfect unison with the advice of the wise man, when he says, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding."

H. A.

Hackney,
May 7, 1823.

SIR,
AS all established maxims are founded on general experience, and a reference to experience enables us to form an estimate of their value, it seems not a little extraordinary that *example and experience* should be disparaged by theologians when treating of the motives to morality. I know it has been usual to take a very contracted view of the term "experience," when applied to scriptural evi-

dence, for no other reason than because it has been used in controversy, in opposition to the adoption of implicit faith. If the principle contended for by Hume could fairly be presumed to mean the personal experience of an individual inquirer, independently of the knowledge previously accumulated to his hands, it must be acknowledged that an argument founded upon it would not carry much weight; but nothing can be more plain, I think, than the sense which the expression is intended to convey, and in which in candour it should be understood. If, for instance, I were to use the term in the course of a discussion on a subject so general as theology, I should certainly deem it uncandid in an opponent to construe it as my own personal experience, instead of the general experience of mankind. The term undoubtedly admits of a particular as well as a general application, but is it fair on that account to put a construction upon it which the writer could not intend? Do we not, in fact, refer to the experience of the ages of civilization that have gone before us upon every practical occasion? And is it not our endeavour to make youth acquainted with the history of the progress of knowledge from the earliest states of society, in order that he may derive benefit from *past experience*? And I would now ask further, with this explanation of the word, whether those who first misrepresent and then decry the argument of experience as a criterion of evidence in theological and moral controversy, what preferable guide a novice can call to his aid in the formation of an opinion—to qualify him in judging of the utility of a rule of conduct—or in balancing the probabilities of an historical fact?

S. C.

SIR,
I AM one of many persons who have been much gratified by the proposal of your correspondent *Hellenistes* (pp. 205—207) to make the study and use of the Greek language a striking characteristic of Unitarians; but like many others, too, I feel the want of information on the best method of pursuing that study. As it is only by unassisted effort that I could hope to attain its grammar, and the ability to read Greek authors, what-

ever help I might eventually obtain for a correct pronunciation, if *Hellenistes* or any other learned reader of the Repository would give a list of the best introductory books, and a few hints on the most rational plan of studying Greek, much would be added to the value of his excellent proposal. To persons ignorant of Latin, it would be gratifying to learn that there is a good English and Greek Lexicon.

That projected by Dr. J. Jones has not, I believe, yet appeared.

INDAGATOR.

An Essay on the Nature and Design of Sacrifices under the Mosaic Law, and the Influence which Jewish Ideas and Language concerning them had upon the Language of the New Testament. By the late Rev. Henry Turner.

THAT the Mosaic institution stood connected in a very near and important degree with the religion of Christ, will not be denied. Several of the most essential principles of true religion were common to them, and the labour of the Christian preachers would have been greatly increased, if it had devolved upon them to be the first restorers of the elements of religious truth. The Jewish people, though tinctured with harsh and contemptuous sentiments of the rest of mankind, which did but ill qualify them for the office of converting the world, had been led by various circumstances to diffuse the profession of their religious tenets widely abroad. The Babylonish Captivity had first dispersed them; and had, at the same time, powerfully confirmed them in an attachment to their religious institutions, and an abhorrence of idolatry. The persecutions which they subsequently experienced from the Kings of Syria inclined them to embrace the party of the Ptolemies, who were glad to secure the aid of such auxiliaries, by adopting towards them a system of favour and toleration. Great numbers of the Jews settled in Egypt, and, under the government of the Ptolemies enjoyed, with few interruptions, the entire liberty of worshiping God according to the law of Moses. This privilege was confirmed to them by the wise and magnanimous policy of the Romans, whose vast power was

well directed to the preservation of universal tranquillity amongst those who submitted to their yoke. Thus protected, the Jews indulged that propensity which had become natural to them, to colonize; establishing their synagogues for worship in every place where a few of their nation were settled: and in this way it came to pass, that at the time of Christ's appearing, their forms of worship were practised, and their religious tenets known throughout the whole world, so that there was not a province, not a considerable city in the whole empire, where synagogues of the Jews, with Gentile proselytes connected with them, were not to be found. From this statement it will appear, that as it was due to the pre-eminence of the Jewish people, in religious privileges, that to them should belong the honour of giving the world its great Teacher and deliverer, so, the providence of God had wisely ordained that, in the mean time, they should establish in every civilized country such a testimony against the prevailing corruptions of religion, as should be believed by some of the more candid and thoughtful among the Gentiles, and thus lay a good ground-work for the efforts of teachers endowed with superior gifts, more persuasive doctrines and a kinder spirit.

Judaism, then, was in such important respects subservient to the introduction of a system of religious faith, intended for the salvation of mankind, that it certainly deserves to be regarded by every Christian with sentiments of gratitude and affection. These sentiments may, however, be carried too far: the authority of Jewish precedents may be urged beyond their due limit. It should not be forgotten, that the Mosaic institutions were professedly calculated for a temporary and peculiar dispensation, and had their chief beauty and expediency from being viewed in this light. If considered as expressive of the permanent principles of true and acceptable religion, they may greatly mislead us, and at best can but be precarious and doubtful authorities. Nor does it in the least degree detract from the wisdom of their Divine Author, to suppose them answerable to their professed design. Whoever be the builder, a temporary edifice will naturally be

composed of temporary materials; and the wisdom of its construction appears not in a needless solidity, and an unsuitable magnificence, but in its being fitted to answer the purpose most simply and at the least expense. So that if it had not too much the air of a paradox, we might affirm that the less there was in the Mosaic institutions that had a reference to the permanent principles of religious faith and practice, or that commended itself to approbation, independently of local and temporary propriety, the more evident would be the proof of their divine original. The platform of the Jewish Church was too narrow, too much limited by distinctions of nation, family and district, to demand or even to admit of the incorporation of perfect and irreversible principles of religion: and we need no other proof of the imperfection cleaving more or less to the whole Mosaic dispensation, than its being founded on a principle of exclusion and monopoly.

It is hoped that we may now be able to meet an argument which is usually adduced in support of certain views respecting the design of sacrifices under the Mosaic law, which lies at the very threshold of our subject. The argument is this, that Jewish sacrifices can on no other scheme be accounted worthy to have been divinely instituted, but must be abandoned by every man of sense as absurd and unmeaning ceremonies. But if the estimate which we have made of the Mosaic institutions be correct, it follows that it ought not to be considered as any difficulty or objection in the way of their divine authority, even if we could discover no solid nor satisfactory method of explaining their design. Nothing is more probable than that observances calculated for the use of a rude, carnally-minded people, three thousand years ago, should to us appear unnatural, unintelligible and devoid of beauty and propriety. But would it, therefore, have become the All-wise Father and Governor of men to have been the author of a dispensation which they could not have appreciated, and from which they could derive no benefit? Indeed, it is a remarkable instance of the degree in which attachment to a system may be indulged, that any

person should be so unadvised as to lay the entire stress of the argument, for the divine origin of Judaism, upon an alleged reference of some of its prescribed observances to Christian tenets; and should so far commit the cause of revelation, as to avow that the Mosaic ceremonies were in themselves unreasonable and ridiculous, and only to be defended upon the ground of their being typical and prospective.

We shall presently examine the merits of the theory in recommendation of which this extraordinary position is hazarded; but, in the mean time, it is well to expose the folly of attempting to put a stop to all dispute by a threat of consequences: an old and much practised manœuvre of theologians: to set up a scare-crow at the threshold of their argument, and to threaten the abandonment of the cause of God, and the loss and alienation forsooth of their puny services, if every item of their interpretations be not accepted as infallibly true and orthodox. How presumptuous thus to commit the ark of God to the hazard of being overthrown by human unskilfulness!

If some acquaintance with the history of mankind, and their slow progress in spiritual understanding, have prepared our minds, by a genuine humility, for taking a judicious view of the nature and design of Judaism, we shall not expect to find it a stupendous and magnificent institution, embracing a number of refined and lofty sentiments, but shall think it reasonable to assign easy and palpable meanings to its rites and observances, as most suitable to the circumstances of those for whom they were intended: and we shall be inclined to think that any symbols, obscurely representing distant events and metaphysical tenets, must instantly have lost their proper effect and purpose, if introduced among a people so gross in their conceptions, and so little disposed for spiritual or metaphysical inquiries.

These considerations may serve to guard us against drawing hasty conclusions from any apparent puerility or unreasonableness in the Mosaic ceremonies, according to any given scheme for explaining them, and judging of them by the standard of that more brilliant revelation of divine

truth, which has since arisen to enlighten the world. We have seen how this method of judging has carried some theorists into one extreme: there is an opposite extreme, which appears to originate in the same prejudice. For others, seeing no good reason to believe that the Mosaic ceremonies were appointed with a view to typify the leading features of the Christian dispensation, have concluded that the general fabric of Judaism was strictly of human invention, and that when the Almighty entertained the design of preserving some of the primary principles of true religion from the corruption and oblivion in which they were in danger of being overwhelmed, he thought fit to incorporate them in a system of external observances, borrowed and selected from those which had naturally arisen, and were generally prevalent. Thus in kind compliance, it is thought, with prejudices and customs which had sprung up in the infancy of the world, no one knows how, God was pleased to bestow an outward frame on the Jewish religion, which was calculated to conciliate the attachment of those for whom it was designed, though it was not strictly of divine origin, nor altogether worthy of the Divine mind.

It must be confessed that many great names in the Jewish and Christian Churches have given authority to this opinion. And yet there are some material objections to it. First, it is adopted from an idea, that to suppose the Deity to be the Author of an imperfect and temporary frame of religious worship would be derogatory to the absolute perfection of his character; but is it not so, in a higher degree, to conceive of him as leaving it to his creatures to devise modes of worship which he afterwards adopted? Must it not reflect upon his providence to suppose that he left them without guidance or instruction, in respect to so important a subject? It is surely more agreeable to sound judgment to conclude, that as soon as the Almighty discovered himself to mankind, he instructed them in a mode of worship which would be acceptable to himself, and at the same time edifying and intelligible to them. Indeed, at their first creation, men must have been so helpless and so incapable of directing them-

selves, that it is difficult to draw any line between direct revelation and natural impulse; so that primitive custom (if recorded on good authority) may be deemed nearly synonymous with divine institution. Corruption would soon, however, change this state of things; primitive custom would become perverted and depraved, and when a proper occasion presented itself, it surely could not be unworthy of God to restore the purity of ancient observances, or to appoint new ones, adapted to the progressive condition of the human race, or to their increased danger of being seduced from their obedience to him.

Secondly, although there is nothing in Scripture which can be said positively to forbid the supposition of the human origin of sacrifices, yet, if we attach credit to the Mosaic record, it seems highly reasonable to infer from their early and frequent mention, and from their being evidently accepted by the Almighty in the case of Abel, Noah and Abraham, that God himself was the original author of this mode of worship. For it cannot well be admitted that the marks of divine favour and acceptance would follow such acts of worship as were unauthorized and self-invented.

Being assured, then, that God himself was the author of these institutions, and at the same time aware that he gave them only a limited and conditional propriety, and that he hath now entirely superseded them, we might here rest satisfied, and might deem it superfluous to bestow minute attention on the particulars of such obsolete ordinances, were it not, that the frequent allusions to them which are met with in the New Testament, have naturally given them fresh consequence in the eyes of Christians, and have led to their being generally regarded important and legitimate authorities for the determination of doctrinal questions in the Christian church.

This circumstance makes it necessary to go into an inquiry that might otherwise be thought one of mere curiosity, and to look through the ceremonial institutions of the Jewish law, for the purpose of observing whether any traces can be discovered of a prospective reference to the articles of Christian belief. For certainly every

judicious person must admit that some such declared and original testimony in the records of Jewish law is wanted to furnish proof of this position.

The language of comparison and allusion employed in the New Testament, can scarcely of itself demonstrate the solidity of such a position as this, that the Almighty thought proper to enact an elaborate and multifarious system of religious ceremonies, for the especial purpose of bestowing a shadowy existence upon events and doctrines which were afterwards to receive all the confirmation of a clear discovery, a glorious display of miracles, and a signal increase of spiritual knowledge and understanding. If we cannot in the original record of the Jewish ceremonies discover the remotest allusion to that subsequent event, of which it is argued they were merely emblems, it may reasonably be inferred that there is no inherent nor divinely instituted correspondence between them, but only such a resemblance as might make it natural for persons who were familiar with the former, and interested in the latter, to compare them together. Now since a very slight and fanciful resemblance would be sufficient to suggest comparison, nothing can with any certainty be concluded merely from the use of sacrificial language in the New Testament.

Description of the Mosaic Sacrifices.

Hitherto we have spoken generally of the Mosaic Institutions, (though with a special reference to such of them as related to divine worship,) we must now confine ourselves to more exact views of those parts which are to the purpose of the present inquiry.

The distinct subject of our present inquiry is the nature of sacrifices under the Mosaic law; and it will not be required to take particular notice of every thing that may be included under the notion of Jewish sacrifices, but only of such as are conceived to allude to the person and office of Christ.

Several definitions of the meaning of the word sacrifice, as employed in this connexion, have been proposed; but without canvassing their respective merits, we shall adopt one given by Dr. Outram in his Treatise "*De Sacrificiis*," printed, London, 1677.

"Sacrificium apud populum Hebræum, ejusmodi sacrum erat, quod cum Deo oblatum erat, tum ritè consumpta erant, quæ ritu divinitus instituto interempta, cremata, aut effusa, aut ad epulas sacras adhibita essent." A sacrifice, with the Jews, was any thing that being offered to God was by some appointed ceremony dispatched and consumed: that is, "by some rite of divine appointment, slain, or burnt, or poured out in libation, or used in sacred festivals."

The words קרבנות and מנחות, (to which correspond the Greek προσφορὰ and δῶρα, the Latin oblationes and dona) offerings and gifts, are the most general words used to express sacrifices amongst the Jews. These words, however, are sometimes employed to express other things besides religious offerings, and also things which were indeed offered to God, but kept entire for his service, and therefore not to be reckoned sacrifices. Every gift to God was not a sacrifice. Nothing was accounted such, except it was brought to the door of the tabernacle, or to the corresponding altar of the temple, as an offering to God, and then or afterwards consumed according to some prescribed method. And hence, as Dr. Outram has observed, "neither the Levites, nor the vessels set apart for sacred uses, are wont to be regarded as sacrifices, although the word קרבנות is applied to them, and they were expressly offered to God. The same is to be understood of the scape-goat, which, after being offered to God before the altar, was carried away alive into the wilderness."

But of those things which were both offered, and by a rite of divine appointment consumed, (which alone are usually considered as sacrifices amongst the Jews,) some were taken from inanimate things, and some from different species of animals; but all, of either description, were chosen from such as compose the food of man. And for this reason, (says Dr. Outram,) that God willed that such things as are concerned in the support of life, should be given to him as their Lord and Bestower. Those which were taken from inanimate things, (commonly distinguished by the name of unbloody sacrifices,) were by the Jews called מנחות, which corresponded

to the Latin, "ferta, dona, dapes." Those taken from different species of animals, (termed bloody sacrifices, were usually called זבחים, corresponding to the Latin, victimæ, or hostiæ.)

Next as to the circumstances or rites by which the Mosaic sacrifices were attended: these were variously modified in different cases; but the following may be considered as nearly universal concomitants.

First, Things offered in sacrifice, whether taken from animate or inanimate nature, were not only to be of an useful and salutary kind, but also the best of the kind without blemish or defect.

Secondly, They were to be offered no where but at the door of the tabernacle. There was one great altar for the sacrifices of all Israel.

Thirdly, The offerer was always to bring his own sacrifice to the altar of the Lord, and by some significant ceremony to point himself out as the offerer; as, by laying both his hands on the head of the victim, if it was an animal sacrifice, and in general slaying it himself, and witnessing the succeeding ceremonies, which it was the office of the priest to perform: or if it was a meat offering, by presenting it, prepared in the appointed manner to the priests, who were to burn part of it upon the altar.

Fourthly, It is generally agreed that one of the acts preparatory to the ritual consumption of sacrifices, consisted in the presenting of prayers or verbal addresses to God, in substance corresponding to the particular object of the sacrifice. These prayers were pronounced when the hands were laid upon the head of the victim.

That sacrifice was always to be accompanied by prayer is probable, from their being used in Scripture as interchangeable terms. As in Prov. xv. 8: "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." So when Solomon had finished the temple at Jerusalem, which was intended for the greater splendour of the sacrificial worship, in his prayer at the dedication of it, he particularizes a number of cases in which prayer and supplication should be offered; but never mentions the sacrifices that were doubtless to accompany them.

The Jewish commentators have fur-

nished us with several forms of prayer anciently made use of; but in transcribing them here, I should anticipate what I propose to make the subject of distinct consideration, namely, the design of sacrifices under the Mosaic law. It will be sufficient to adopt the remark of the learned author already quoted, that it is highly probable that the prayers which were wont to be uttered by the side of the victim, had reference to the same object as the victim itself. Outram, Lib. i. c. 15, §. 9.

Lastly, The priests ministering at the altar, were required to be free from corporal blemish, and to be purified by water and the use of various ceremonies from all uncleanness or occasional pollution.

(To be continued.)

Account of the Establishment of Presbyterianism in Manchester.

No. V. *

SIR, April 20, 1823.

I SEND you farther extracts from the Register of the Presbyterian classical meeting in Manchester.

W. J.

"The 33d Meetinge at Manchester, June 12th, 1649.

"2. A letter of excuse from Mr. Jones, and it was accepted.

"3. Mr. Benson and Mr. Clayton appeared, their excuse was accepted, and they promised to attend y^e Classe for aftertymes.

"6. A letter to be sent unto certaine of the Inhabitants of the parish of Rostourne, which formerly appeared against Mr. Adam Martindale.

"8. John Taylor and John Hilton doe undertake to bringe in sufficient witnesses (to make good the exceptions whereupon their petition for a new election of Elders at Ouldham was grounded) the next Classe at Manchester, the seconde Tuesday in July next.

"9. Whereas the Parishioners of Prestwich have presented a petition to this Classe, expresseinge their desire to have Mr. Isaac Allen for their Pastor, this Classe returnes them this answeare: that untill Mr. Allen

give satisfaction concerneinge his taking y^e nationall Covenant, and doe either cleare himselfe to bee free from malignancie, or give sure satisfaction in that point as they shall thinke meete for the removeall of y^e skandall hee lyes under in that respect, and shall also testifie his readinesse to concurre in the present Church government, they cannot give way to the approveall of him as the Pastor of the Church at Prestwich.

"11. A day of thanksgiving to be on Thursday, the 21st of June instant, for the supply of corn, the seasonableness of the weather, the safe and free returne of our Ministers, the late seasonable victorie God hath given our brethren in Scotland against the malignants there, and for preserveinge these parts from the infection, and preventinge the rageinge of it in the places where it is.

"12. A letter delivered to this Classe, expressing the desires of sundry of the Inhabitants of the Parish of Rostourne to have Mr. Adam Martindale for their Vicarr."

"By the Provinciaall Assemblie at Preston, May 1, 1649.

"1. Resolved upon the Question, That intimation bee given to everie Classis, that this question is to be discussed, the next Session of the Provinciaall Assembly, viz. Whether the children of grossely ignorant and scandalous parents, so known to bee, as alsoe of Papists and excommunicates, as alsoe bastard Children, are to be baptized.

"2. This Assemblie, upon consideration of the account given in by the Delegates of the Classes, concerneinge the condition of their respective Classes, accordinge to a former order given out by this Assemblie, solemnly admonisheth the severall Classes within this province, that each of them within their respective bounds, put on, and execute with all vigor and dilligence, the discipline of the Church, and for that end that they use all meanes within the uttermost extent of their power, to procure the settleinge of congregationall eldershipps and their acteinge in everie congregation, and the due observation of their Classicall meetings by the members thereof, both Ministers and Ruleing-elders, and

* For No. IV. see Vol. XVII, p. 732.

everie one of them, and that what obstructions they meete with, and cannot possibly remove, they make knowne by their Delegates to this Assemblie, upon their first opportunity.

"3. Resolved upon the question of the meeteinge of anie number of a congregation on a weeke day, whereof there hath not beene publicke notice given before to the congregation, is not a sufficient assemblie wherein the sacrament of Baptisme may regularly be administered.

"4. Resolved upon the question, that everie Classis, and other Judicatory, is admonisht to bee carefull in proceedinge without delay after suspension of a delinquent, and upon his persistencie to excommunication.

"5. Resolved upon the question, that where there is a libertie for the Church publickly to convene, private communions are not to bee allowed or practised.

"7. In consideration of the heavey judgment of God beinge upon this County by famine, and alsoe by pestilence in some parts thereof, and in regard of other troubles and dangers upon us, it is judged necessary, and accordingly ordered, that a publicke fast bee observed in every congregation within this province, with solemne and earnest seekeinge unto God for the aversion of the said judgments and evils, and this to bee on the 4th Tuesday in this instant month of May."

"The 34th Meeteinge at Manchester, July 10th, 1649.

"4. John Hilton, one of them that did undertake to bringe in witnesses to make null the election of Elders at Ouldham, appeared and brought no witnesses; whereupon the Classe orders that the Elders elected for Ouldham come in the next Classe to bee examined.

"5. Twoe letters beinge this day received by this Classe from some gentlemen in Cheshire, one from the Baron of Kinderton, and another from some other gentlemen of the parish of Rostorne, whereby it appeared that there would bee some demurre made to Mr. Martindale's ordination, and Mr. Martindale not beinge willinge to stay so long a tyme of delay as hee apprehended would thereby bee occasioned to his settlement, did declare

himselfe unwillinge to proceed any farther in this Classe touchinge his ordination.

"8. It is ordered that a publicke course of catachiseinge bee set on foote in every congregation by every minister in this Classe, and the Assemblie's Catachisme to bee used. And that the ministers and elders of every congregation use their indeavoure to bringe all the members of their respective congregations to the knowledge of the Christiane faith by any way whereby they can bringe it best about, as they can agree amongst themselves.

"9. It is agreed that every notorious, scandalouse person within there severall congregations, though they doe not offer themselves to come to the Sacrament, shall bee dealt withall by there severall eldershipps, with the censures of admonition and suspension, in order to excommunication upon there contempte."

"The 35th Meeteinge at Manchester, August 14th, 1649.

"5. Agreed that a publicke day of humiliation bee kept at Manchester, upon Wednesday next, the 22d of August instant, in regard that the hand of God is thus fully gone out against us, in a violent fever, and the small poxe.

"7. Wee the Classe at Manchester, upon the desire of severall of the Members of the Congregation at Ellingbrooke, doe give our approbation to Mr. George Tomson, to the end hee may receive the benefit and encouragement of the Sequestration."

No extracts are made from the "36th and 37th Meeteinges," as they consist of matter similar to what has been already selected; except a summons to George Grimshawe to appear before the next Classe.

"By the Provinciaall Assemblie at Preston, the 18th and 19th of September, 1649.

"2. Resolved upon the question, that a child born of Papist parents presented to baptism by a person or persons of the Protestant faith amongst us, the said persons undertakeinge the education of the child in the said faith, and the parents, or those who are otherwise interested in the child's bringinge up, consenting to

the said undertakers soe educateinge the child, may be baptized in our churches.

"3. Those persons beinge delegated to bee Members of this Assemblie, and beinge absent, or not continuinge dureinge the Session, are admonisht of their default, and the admonition is to bee delivered them by there respective Classes at their next meeteinge."

[*In the margin.*] "None of the first Classis.

"4. The Assemblie earnestly exhorteth the Members of the severall congregationall and classicall Presbyteries to renewe their endeavours in their disciplinary duties within their respective Charges, and to attend constantly their classicall, congregationall and provincially meeteings, and to suffer no discouragements from anie disaffected partie to weaken their hands in that worke. The Elders of the third Classes are more particularly exhorted herein."

No extracts of sufficient interest can be made from the 38th Meeteing; but it may be observed, that the deputies from the congregational Elderships are more numerous, and from a greater number of churches than at first.

"*The 39th Meeteinge at Manchester, December 11th, 1649.*

"George Grimshawe declared himselfe willinge to give publicke satisfaction to the congregation for the great sin of Incest, before the next Classicall Meeteinge at Manchester, and the congregation is to have notice of it, the Sabbath before he manifest his Confession.

"*The 40th Meeteinge at Manchester, January the 8th, 1650.*

"6. It is agreed that George Grimshawe give publicke satisfaction to the congregation, the next Sabbath-day, in the church of Manchester, betweene neene [nine] and tenn o'clocke in the aforenoone.

"*The 41st Meeteinge at Manchester, February 12th, 1650.*

"3. George Grimshawe made publicke acknowledgment—accordinge to order."

Nos. 4 and 5 contain orders of summons to be sent to Mr. John Leake,

the preacher at Prestwich, and Mr. Robt. Symonds, Minister at Shawe Chappell, to attend the next Classe.

Account of the Dutch Jews; with a Hymn by Da Costa, who is said to have lately embraced Christianity.

(From "The Inquirer," No. IV.)

THE Spanish and Portuguese Jews, from whom the most distinguished of the Dutch Hebrew families are descended, were renowned among their nation for their superior talents and acquirements, and we believe maintain even to this day an almost universally admitted pre-eminence. Under the tolerant and comparatively enlightened Mahomedan conquerors of Spain, their property was protected, their toleration was encouraged, and their persons loaded with favours. Their writers boast with delight and enthusiasm of "the glory, splendour and prosperity in which they lived." Their schools in the south of the Peninsula were the channels through which the knowledge of the East was spread over western and northern Europe. Abenezra, Maimonides, and Kimki, three of the most illustrious ornaments of the synagogue, rank among the Spanish Jews. Throughout the twelfth and thirteenth centuries, while knowledge among Christians seemed at the lowest ebb, the catalogue of Hebrew writers is most extensive and most varied. Mathematics, medicine, and natural philosophy, were all greatly advanced under their auspices; while the pursuits of poetry and oratory adorned their pages. They obtained so much consideration, that the ancestors of almost every noble family in Spain may be traced up to a Jewish head.

The fifteenth and sixteenth centuries are crowded with every calamity which could afflict a nation, pursued by all the blindness of ignorance and all the hatred of infatuated and powerful malevolence. Their sacred books were destroyed; their dwellings devastated; their temples razed; themselves visited by imprisonment and tortures, by private assassinations and extensive massacres. When the infamous Fifth Ferdinand established or re-organized the Inquisition in Spain, the Jews were among its earliest victims.

Two hundred thousand wretches were pursued by fire, sword, famine and pestilence, and he who should offer them shelter, food, or clothing, was to be punished as a felon. Of those who fled to the mountains, many were murdered in cold blood, and others died miserably of hunger. Of those who embarked, thousands perished with their wives and children on the pitiless ocean. Some reached the more hospitable regions of the North, and preserved the language and the literature of their forefathers; yet the epoch of their glory seemed departed, and the names of the Arbabanel, of Cardozo, of Spinoza, and a few others, glimmer only amidst the general obscurity. The Jews, as a people, appeared wholly occupied in selfish worldliness, scarcely producing such a man as Mendelsohn, even in a century, and claiming for him then no renown in his *Hebrew* character.

The Jews seemed to have partaken of the general character of the age; and scepticism or incredulity took their stand where ignorance and superstition had existed before. Yet the changes which had been extensively in action in the religious and political world, could not but produce some effect upon their situation. They had become too important a part of society to be passed by without notice; while their wealth and their great financial operations gave them extraordinary weight. They have been courted by Kings, ennobled by Emperors. All the concerns of States have been obliged to turn upon their individual will. They have become, in a word, the very monarchs of the earth, deciding the great questions of peace or war; the arbiters, in truth, of the destinies of man.

But it is not in this point of view that we mean to consider the Jews; nor are these "lords of the ascendant" the individuals among them that interest our affections or excite our regard. The revival which we contemplate with delight is the revival of those old and holy associations which seemed buried in the abyss of worldliness, of that enlightened, that literary spirit which gives the promise and is the pledge of brighter and better days. We see the young tree of truth and inquiry springing up in the waste. Its roots strike deep, its branches spread

widely, it shall gather the people under its shade.

We know of nothing more touching, nothing more sublime, than the feelings with which an intelligent Hebrew must review the past and present, while he anticipates the future history of his race. That history begins, as he deems it will end, in triumph and in glory. Yet mists and chilling desolation envelop all the intermediate records. With what proud and glowing emotions must he trace the origin and the progress of that religion, which he and his fathers have professed through trials sharper than the fiery furnace, for which all of them have suffered, and millions have died! With Israel the living God condescended to covenant, and called them "his chosen, his peculiar people." Miracles and signs and wonders cover all their early wanderings with light, fair as the milky-way across the arch of heaven. For them the cloudy pillar was reared in the desert; for them the column of fire dissipated the gloom and the terrors of night. Amidst thunderings and lightnings, and the voice of the trumpet and the presence of God, their law was promulgated; the bitter waters of Marah were made sweet to them; and manna fell from heaven as the nightly dew. Well might they shout, with their triumphant leader, "The Lord is our strength, and our song, and our salvation!"

Then come the days of darkness,—and they are many. The glory of the temple is departed. They are scattered like chaff among the nations. Opprobrium and insult hunt them through the earth. Shame and suffering bend them to the very dust, till degradation drags them to the lowest depth of misery. All the cruelties that ferocity can invent; all the infatuation that furious blindness can generate; all the terrors that despotism can prepare, are poured out upon their unsheltered heads. Warrants go forth for their extirpation; yet the race is preserved. Those who most hate and persecute one another, all unite to torture them. Exile, imprisonment, death,—these are the least of their woes. Why should the picture be drawn? the soul is lacerated with the contemplation. Those generations are gathered to their fathers.

Stilled are their sorrows and their joys.

Next, a few dim rays play across the path of time. Civilization and freedom, gathering the human race beneath their wings, and protecting them all by the generous influence of a widely-pervading benevolence, raise the race of Israel to their rank among the nations.

Then, hidden in the deeper recesses of futurity, what visions of splendour are unveiled! The gathering of the tribes, Jerusalem, the glorious temple, their own Messiah;—but the thoughts falter, the spirit is troubled. Yet “the mouth of the Lord hath spoken it.”

Under the influence of thoughts like these, Da Costa must have composed the hymn of which we venture to give a translation. It breathes, it burns with all the blended emotions of pride and indignation; of recollected and anticipated triumphs; of hope deferred that sickeneth the heart; of confidence; of despair; of virtue wounded by contumely, and true nobility insulted by contempt: there is a spirit roused by a contemplation of injustice, and a sense of wrong soaring from eloquence to sublimity. Such minds as these would redeem from heavier bondage. Such compositions are a pledge of the regeneration of a people. The Hebrew harp is hung upon the willows no longer.

ISRAEL.

Dabit Deus his quoque finem!—VIRG.

Yes! bear—confide—be patient ever
My brethren of the chosen race!
Whose name oblivion blighted never,
Whose glories time shall ne’er efface:
Vanquish the Atheist’s desperate bold-
ness,
Shame the presumptuous threats of
hell!

The age’s apathy and coldness—
Ye are the race of Israël.

Their blood who were, in years long
faded,

Allied to God, ye bear within;
And ye are still, although degraded,
Ennobled by your origin:
Ye o’er all nations elevated,
God’s earthly treasure, hope and claim,
His favourites, his first-created.....
O let us still deserve the name!

O sunk in shame! in sorrow straying!

Ye sinn’d—now suffer and atone!

In agony and exile praying

For that bright land ye call’d your
own.

Ye from God’s beaten track departed;

Poor homeless pilgrims wand’ring
here;

His arm abandon’d you, proud-hearted!

To trembling helplessness and fear.

What prophets have foretold comes o’er
us;

The sceptre from our grasp is torn;

Our rank and glory fade before us;

Our godlike kingdom given to scorn.

We, chosen erst from chosen nations,

Now writhe beneath the scoffer’s rod;

Bare to the meanest slave’s vexations,

We, who were subjects once—of God!

Ah! safety, comfort, all are reft us,

Exil’d by God’s almighty hand;

Nought of the glorious Orient left us,

Our true—our only father-land!

Far from our sires’ remains—ill-fated,

The abject race of Abraham weeps;

His blood, in us degenerated,

Now thro’ a crumbling ruin creeps.

Redeemer! Sire! be our defender!

O! turn not from our prayers away:

Give Israel to her early splendour,

Or let her joyless name decay!

No! Hopes deferr’d and memories va-
nish’d

Our trust in Thee could never bow;

We are the Hebrews still—tho’ banish’d,

Thou art the Hebrews’ God—e’en
now!—

Yes! thy Messiah, soon appearing,

Shall burst these bonds of slavery;

Thine anger-mists again are clearing,

Our day of victory is nigh.

A heavenly flame is brightly soaring

Behind the clouds of earthly woe:

Shout, Israel! shout, with joy adoring,

Your Prince’s—Saviour’s advent show.

Lion of Judah, roar and greet him,

Hail his majestic march once more;

Come, Adam’s race! with blessings meet
him,

And rank again as rank’d of yore.

Announce him from on high, thou thun-
der!

Bend your proud heads, ye hills

around!

Fall, kingdom of deceit, asunder

In ruins at our trumpet’s sound!

Behold the long-expected gladness!

Salvation’s morn again appears;

The need for suffering, scorn and sad-
ness,

The citadel ’gainst foes and fears.

With hope, like this, to live or perish,
Is our redemption—duty—joy!
Which when our souls shall cease to
cherish,
Those guilty souls, O God! destroy!

And dare ye, erring ones, endeavour,
With insolent sland'rous thought,
Us—from our hallowed truth to sever,
Truth, by our own Jehovah taught?
Preach ye a fruitless toleration,
Which baseness may extort from
pride?

Our Israel waits her great salvation,
And breathes no pray'r for aught be-
side!

Yes! that, for which you bid us meanly
Resign the soul's divinest flame,
(Which, spite of all, shall shine serenely,
Is hateful to us as your aim!
The dread tribunals' fire and fetter,
Yes,—e'en the taunts from scoffers
heard,
Are better to endure—far better
Than benefits by you conferr'd.

The age of darkness now is bounded,
Restoring times are hast'ning on,
In which God's kingdom shall be founded,
In which all hell shall be o'erthrown.
The sentence soon will publish loudly
Whom glory waits and whom disgrace;
Philosophers, who rule us proudly,
Or Jacob's scorn'd and suffering race!

SIR,

THE illustration proposed by J. S. H. (p. 219) of the text in John, "What, and if ye shall see the Son of Man ascend up where he was before?" appears to me unsatisfactory.

The inference that the words "must have had an allusion to some place where the Jews knew Jesus to have been," seems to me drawn from weak premises, namely, that "otherwise his question or appeal would not have been more plain or intelligible than the language which had given them offence." But why should it have been more intelligible? Or how does it appear that it was so? The reverse is shewn by the fact that they were still dissatisfied, and that "from that time many of the disciples went back."

If Jesus alluded to the mountain on which he had multiplied the loaves, and meant, as your correspondent supposes, to intimate that if he were again to perform the same, or a similar miracle, they would still remain unconvinced of his being the Christ, the

rebuke was not better calculated to conciliate their prejudices, than that which had given them offence from its apparently paradoxical character. The objection, therefore, that the words must have been allusive to a known place and remembered transaction, because he must have intended that they should be level to their immediate apprehension, is nullified by the defect of proof that he had this intention.

The position that "neither the Jews in general, nor the disciples, knew any thing of a descent of their Master from heaven," would, I think, be met by the Trinitarian and Arian by the replication, that Christ in this very conversation had asserted the fact. "I came down from heaven:" ver. 38. It is not that the acceptance of the words, as referring to Christ's future ascension, and involving his pre-existence in a state of heavenly glory, is defective in coherence with the argument, that Unitarian believers scruple at receiving it; on the contrary, it must possess a simplicity and connexion in the eyes of those who are prepossessed in favour of the superhuman nature of Christ, which to them must appear conclusive in favour of its truth. We reject it because it is inconsistent with the general tenor of scripture evidence. Whether on the Arian or Trinitarian scheme, it contradicts alike the simple unity and indivisible attributes of God, the real or perfect humanity of Christ, and the pledge of the human resurrection.

The sense affixed to the allusion by J. S. H. is surely flat and pointless, while the form and manner of the interrogation would seem to indicate something of a significant and important bearing; nor does the conclusion supposed appear to be that which would naturally be drawn from the words. The sentence rather implies, that were he to be seen to re-ascend, their unbelief would give way.

If any mountain were alluded to by Jesus, it might rather be conjectured to be the "exceeding high mountain," Matt. iv. 8, which was the scene of his visionary temptation, and to which his disciples, at least, knew that he had been "carried by the spirit." This appeal would at least be pertinent and striking.

But it may, I conceive, be safely affirmed, that neither the ascension, nor the probationary solitude in the wilderness, is alluded to in the words of Jesus; still less can it be admitted that the tame and cold interpretation of general Unitarian expositors, rests on any probable or reasonable foundation—an interpretation which, explaining the question into an allegorical representation of intimate intercourse with God, stands open to the same censure of frigid insignificance as that offered by your correspondent.

It is natural to suppose that this question of Jesus is connected with, and dependent on, his preceding discourse. The subject of this discourse is not absolutely his Messiahship, or his being really the Christ; but, relatively, his being the appointed medium through which "life and immortality" were to be "brought to light."

An examination of the context will, in my judgment, enable us to ascertain the sense of this controverted text with a clearness little short of demonstration.

Taking up his metaphor from the bread which he had multiplied on the mountain, he asserts of himself, not merely that he is the "bread of God," the bearer of spiritual food from heaven, but that he is the "bread which gives life to the world;" that "a man may eat thereof, and not die." The metaphor is continued and repeated, under various forms, through vers. 33, 35, 48, 50, 51, 54, 57, 58. Though purposely enveloping his discourse in figure, he allows his general meaning partly to appear, for the benefit of those who were willing to understand him, and candidly disposed to accept his claims on sufficient evidence; for he accompanies the words, "Whoso eateth my flesh hath eternal life," by the illustrative clause, "and *I will raise him up at the last day.*" The same intimation is thrown out in vers. 39, 40, 44. Now, is it not natural to expect that he would have made some reference to his own personal resurrection, which is the pattern and the pledge of the resurrection of the righteous to eternal life? How is it to be accounted for, that, in so accumulative and elaborate a series of statements of a predictive character, all referring to the great fact that he was the "prince," or leader, "of

life," and illustrated by a plain and open declaration that he would raise his followers from the dead, accompanied, moreover, by an allusion to his crucifixion, ("the bread which I give is my flesh, which I will give for the life of the world,") he should forbear a more distinct allusion to the circumstance of his own resurrection, by which the "giving of his flesh for the life" of mankind might be elucidated, and which he would naturally appeal to as the test and the proof of the truth of his words and mission?

But this strange omission has not been made; for, by a natural process of reasoning, he passes directly from the announcement of a general resurrection to that of his own, which was to precede it and confirm it. He corrects their incredulity, and strengthens his previous asseverations, by an appeal which they would not at that time understand, any more than they understood his making himself the anti-type of Jonah, but which they were to understand afterwards, when the fact had explained the prophecy: "Doth this offend you? What if ye shall see *the Son of Man* ascend up where he was before?" Will ye then doubt that "my flesh is the bread of life, which I will give for the life of the world," when ye shall see "the Son of Man himself ASCEND UP OUT OF THE GRAVE, AND STAND AGAIN UPON THE EARTH?"

EBION.

Clapton,
May 9, 1823.

SIR,

I AM one among several of your readers who were well acquainted with your valuable correspondent Mr. Cooper, while he was a student in the Unitarian Academy, the dissolution of which, from the failure of pecuniary support, is a just *opprobrium* to that class of Unitarians whose opulence has found a safe harbour, amidst the wrecks suffered by so many of their neighbours. I then had frequent occasions to observe Mr. C.'s diligent preparation for a station of public usefulness, and I was well aware of the pure motives with which he accepted the offer of a benevolent West-India proprietor, who, with a compassionate feeling, worthy a pupil and a munificent friend of *Wakefield*, but

without his correct judgment, determined on the hopeless project of uniting *the iron and the clay*, mental liberation and corporal bondage, the gentle accents of Christian instruction and the horrid echoes from a *driver's* whip.

I have taken no small interest in Mr. Cooper's communications to your pages, as the result of his mortifying experience, well knowing the judgment, integrity, and entire absence of all angry feeling, by which they were dictated. I was, therefore, not a little surprised to find that the truth of his relations, as, also, his conduct and his motives, had been publicly impeached. The proceedings in the House of Commons, on the presentation of the petition from Southwark, on the 27th of March last, I happened not to have read, but received the first information on the subject from Mr. Cooper's letter (pp. 231—234). Still further to explain that letter, you will, I dare say, allow me to quote the following extracts from the *Morning Chron.* No. 16829, which Mr. C. says he had "not at hand" at the time of writing.

"Sir Robert Wilson said it was impossible, without the greatest pain, to read the recital which the petition contained, on authority of the most respectable nature, of the inhumanity with which Slaves were treated in the West Indies. It was impossible to reflect, without the greatest pain, that near a million of our fellow-creatures were every morning awakened from their slumbers by the echo of the horsewhip, and were then driven like cattle, or worse than cattle, to be employed in the severest labour at the discretion, or rather at the caprice, of a tyrannical overseer. It was stated in the petition, that a very respectable individual, who had been a Missionary to one of the islands, declared that he had never seen a Black who did not bear on his flesh the marks of the severe infliction of the whip [*hear, hear!* we believe from Mr. Bright]. The Honourable Gentleman cried *hear, hear!* but he (Sir R. Wilson) would read the paragraph in the petition. [This the Honourable Member did, and it was to the effect of the statement which he had just made.] Was it to be endured, that in these enlightened times, near a million of our fel-

low-creatures, without any consideration of feeling or humanity, should continue to be treated as if they were senseless and material objects? That the wife should be separated from the husband, the mother from the child, and sold for the payment of the debts of the profligate and unthinking master? Such was the degraded condition in which the Slaves were placed in our colonies, that any crime or atrocity on the part of a white man would go unpunished, if committed in the presence of Blacks only, whose evidence was not receivable in a court of justice. There were many other circumstances of similar oppression, but it was not his wish, or that of the petitioners, to exaggerate the facts of the case. All that they wished was, to call the attention of Parliament to the indispensable necessity of interference.

"On the motion for bringing up the petition,

"Mr. Bright was impelled by a strong sense of duty to notice the gross exaggerations which the petition contained; such, for instance, as that there was not a Negro on whom the marks of the lash were not visible. He was perfectly confident, that if the allegations of the petition were strictly examined, they would be found to contain much more falsehood than truth. As to the character of the individual, to whose authority the petitioners referred, he knew nothing of it. But it appeared that he had been sent out as a Missionary to his estate, by a benevolent Planter, who had proved the humanity of his disposition by reducing the labour which used to be performed by his Slaves a fourth. After having been so sent out, what did that person do? He was there three years, and he complained that he had been able to preach to the Negroes only eleven times a-year; but preaching was not the way to do them good. His duty was to have visited them, to have seen to their wants, to have relieved their necessities. The individual in question, however, had too much spiritual pride to do any thing but preach; and yet it was on the authority of such a man that the petitioners called on the House to believe the allegation of their petition.

"Mr. W. Smith said he was very much inclined to follow the advice of

the Right Honourable Gentleman," (Mr. Canning, who wished not yet to discuss the question,) "though the personal attack of an Honourable Gentleman, (Mr. Bright,) in a sort of parable, was very little calculated to put an end to discussion. Though he did not personally know the individual alluded to, he could, from what he had heard of him, give a direct contradiction to the imputation of the Honourable Gentleman.

"Mr. Bright explained that he was not personally acquainted with the individual referred to."

From the *Times* and the *Morning Post* it appears that Mr. Cooper was named by Sir R. Wilson. Mr. W. Smith, according to the latter newspaper, availed himself of his long experience, the result of a most exemplary attention to this subject. "He wished the Honourable Member, before he made the speech he had made, had looked into the parliamentary annals of thirty-five years past, where he would have found the Members for Bristol using exactly the same arguments, not only against the abolition of the Slave Trade, but against any modification of it."

From what I have heard of "the Honourable Member for Bristol," to whom I am an entire stranger, I should have expected that these recorded examples of too many of his predecessors, during "thirty-five years past," would have become warnings against lending himself to advocate what is too justly called (p. 242) the "inhumanity of Bristol," rather than encouragements, to pursue such an occupation. A gentleman so intimately connected with the good sense and liberal policy, the justice, humanity and Christian spirit, which are not sparingly found in that city, would have been, I had supposed, ambitious to represent these, rather than to be the representative of her rum punchons and sugar hogsheads, or even of villas and equipages, dearly purchased by the whip-extorted labours of our brutalized brethren, who bear "God's image though cut in ebony." Well might the poet of the *Task* exclaim of the *white-man*, as he discovers himself in those *isles of the blessed*, the West Indies; or among those shameless *Republicans*, the slave-holders in the United States, who, as Mr. Day justly

reproached them many years ago, are signing declarations of independence with one hand, and with the other brandishing the *man-driver's* whip—

"He finds his fellow guilty of a skin
Not colour'd like his own; and having
pow'r
T' enforce the wrong, for such a worthy cause
Dooms and devotes him as a lawful prey:
Chains him, and tasks him, and exacts
his sweat
With stripes, that Mercy with a bleeding heart
Weeps, when she sees inflicted on a
beast."

If the advocacy of a system, thus characterized by a poet, accurately, as in the plainest prose, be the price of a seat in Parliament, then let virtuous ambition "weigh well the wages with the work assigned." If to deserve and retain that seat, the most authentic and respectable testimony must be impeached, and the purest motives misrepresented, because the back of some *Negro* or of some *Negress* may possibly be found unfurrowed by the driver's scourge, then let the meanest mechanic of Bristol, or the hind whose daily bread is dependent on his daily toil, be grateful to Providence for the favourable distinction, while he feels on the comparison that "the post of honour is a private station."

I am old enough to recollect when, in the year 1792, Negro-Slavery was advocated by another Member of Parliament, from whom, also, better things might have been expected. That gentleman, who has long emigrated to the United States, then justly boasted that "he had been educated by Dr. Priestley and the father of Mrs. Barbauld," whose "sentiments he had imbibed," for "in the early part of his life, he was strongly in favour of the abolition." He was, however, the son of a West-India Proprietor, and "left England for Jamaica," where, he says, "he found the situation of the Slaves much better than he had imagined. Setting aside liberty, they were as well off as the poor in Europe," and then, after having admitted this trifling exception of *liberty*, he proceeds to describe the blessings of Negro-Slavery; as your readers will find the tantalizing detail in Mr. Clarkson's *History* (II. 379).

I am happy to add, on the same authority, (p. 383,) that this Member of Parliament "declared in a future stage of the debate, that he wished to see a prudent termination, both of the Slave Trade and of Slavery; and that, though he was the eldest son of his father, he never would, on any consideration, become the owner of a Slave." Were "the Honourable Member for Bristol" once to contemplate this subject as a man, and especially as a Christian, rather than as a retained advocate of "West-India interests," I should not despair of his listening to the whisper from his internal monitor, *abi et fac similiter*.

J. T. RUTT.

May 14.

P. S. When I wrote the above, I had not met with the pamphlet entitled "Negro-Slavery," on reading which, the conduct of "the Honourable Member for Bristol" appears still more unaccountable, if we admit the undisputed principles of equity, which are acknowledged to direct the intercourse between man and man. It had been inexcusable in an advocate of "West-India interests," not to have read this pamphlet with the most diligent attention. Reading it, indeed, with any degree of attention, he must have discovered not only the dispassionate terms in which Mr. Cooper expresses himself, but the facts to which he appeals as an eye-witness, and especially the powerful corroboration of his testimony, which immediately follows in the "Evidence of John Williamson, M. D." (p. 71,) certainly no willing evidence against the system of Negro-Slavery, for the continuance of which he is unequivocally an advocate.

This physician resided in Jamaica from 1798 to 1812. In 1817 he published "Medical and Miscellaneous Observations relative to the West India Islands," dedicated "to the Earl of Harewood, on whose estate, in the Vale, Jamaica, he had lived for about four years in a professional capacity." Dr. Williamson sufficiently, though incidentally, proves all which the justification of Mr. Cooper's testimony can possibly require. He discovers to us our brethren and sisters, the *Negroes* and *Negresses* of Jamaica brutalized under the driver's whip, and reduced to, at least, a community

of suffering with those proverbially unfortunate quadrupeds, by whose aid "the Honourable Member for Bristol" may, perhaps, be now *posting* to Parliament, there to expose the enthusiastic humanity of *fanatics*, and to vindicate the endangered reputation of the *West-India Slavery*.

Dr. Williamson, no *fanatical* preacher of human equality, shall describe this Slavery. He witnessed, as evidently no rare occurrences, "lacerations which tear up the skin" repeated till "the parts become insensible," when "new sources of torture must be found out by which the commission of crime may be checked. I blush," he adds, "to reflect that white men should be the directors of such disgraceful deeds." He shews his readers "a large heavy whip" in "the driver's hands," and describes "the frightful sound" heard "every minute in passing through estates." This is "the crack of the lash," which "when a Negro seems to be tardy at his work," perhaps "incapable of the usual labour of the healthy—the driver sounds near him, or lets him feel it as he thinks proper;" nor is the *Negress* exempted from this discipline of the whip, while "the impression made upon the passenger, who is probably a stranger, is horrible indeed. If," says he, "in a warm day, we pass by a gang" (their backs being then uncovered), "it is a reproach to every white man to observe in them the recently lacerated sores, or the deep furrows which, though healed up, leave the marks of cruel punishments." These he justly reprobates as "unperishing testimonials of uncalled-for cruelty."

I know not whether "the Honourable Member for Bristol" will allow himself to join Dr. W. with Mr. Cooper in a common charge of "gross exaggerations," or how he will receive my animadversions, not unjust, I believe, however unceremonious, on the language which he is reported to have uttered in that *privileged* place, where, alone, libels are legalized. Should he be convinced that he has ill-treated Mr. Cooper, it may be fairly expected, from a regard to his own reputation, (for Mr. Cooper's can receive little injury from the *ipse dixit* even of a Member of Parliament,) that he will hasten to make his *amende honorable*,

on the spot where he committed the wrong. Your pages, also, will be open to "the Honourable Member for Bristol," and I shall be most desirous of retracting any sentence or expression by which, from erroneous information, I may have misrepresented him.

May 16.

I observe in the *Times* of this day, that, during the last night's discussion in the House of Commons, "the Honourable Member for Bristol" transferred his accusation, from Mr. Cooper, to the author of "Negro-Slavery," which he described as "a most notorious book, full of mistakes and misrepresentations," and "imputed an evil intention to the man who put it together." This man, unfortunately, I think, for the credit of the Hon. Censor's discernment, was Mr. Macaulay, "a name," as Mr. Brougham remarked, "respected wherever it was known." We must, perhaps, except the reception of that name among *Negro-Slave Holders*, yet unawakened to their true interest, whose disapprobation Mr. Macaulay has largely earned, as I have frequently witnessed, by the unwearied, gratuitous labours of an active life, in behalf of the injured Africans.

"The Honourable Member" is also reported to have "contended" that "the statements of Dr. Williamson, instead of being disadvantageous, were highly creditable to the Planters of the West Indies." Your readers, who have perused the descriptions of *West India* discipline, which I have quoted with scrupulous accuracy from those statements, as extracted in "Negro-Slavery," will be prepared to discover the senses of *disadvantageous* and *highly creditable*, peculiar to a *West-India* vocabulary. "The Honourable Member for Bristol," however, felt himself "bound in justice to declare" that among "the West-India Planters he had found nothing but a disposition to advance, as far as they with safety could advance, the comforts and interests of the beings committed to their care." If the report be correct, we are left to guess whether these are considered as *human* beings. I suspect that West-India Planters have not yet quite forgotten the caution of *Montesquieu* given them more than 70 years ago: "Il est impossible que nous

supposions que ces gens-là soient des hommes; parce que si nous les supposions des hommes, on commenceroit à croire que nous ne sommes pas nous-mêmes Chrétiens." See *De L'Esprit des Loix*, l. xv. ch. 5. *De L'Esclavage des Nègres*.

On Early Recollections.

Weldon, Northamptonshire,
April 18, 1823.

EARLY impressions are the most indelible: there is something exquisite in calling forth associations connected with our youth and juvenility. A tree that one has long known—known from one's infancy, becomes an object of interest; and we cannot help cursing the unfeeling axe which levels it to the ground, and mourn for it as for a departed friend: for, perhaps, a thousand pleasing recollections are identified with it. We remember in our childhood to have frequently loitered on the thick boughs of an old fir-dale which stood contiguous to a rivulet, and watched on a sunny day the minnows playful beneath its glassy surface—it remains there still, and we never pass it without sensations of pleasure.

Early friendships are also exquisite. Who ever met an old school-fellow without a smile? He must be an iron-faced one, and we pity him.—About six months back we passed through the village where we received our earliest education; a thousand little remembrances burst upon us—some of our favourite haunts remained as heretofore—others, fresh proprietors had modernized. We were particularly attracted by a staring and gaudy figure of a greyhound as a sign for the village inn, where we remembered the more humble representation of a malt shovel!—empty and unmeaning innovation! for where is the analogy between the qualities of a greyhound and the beverage of Boniface? There was some meaning in the malt shovel, and we are fond of meanings even in a sign.

As we sauntered along the streets recognizing many objects which were once familiar to us, we arrived at the well-known residence of our late revered tutor. Alas! the busy hum was silent; the artless merriment of unsophisticated childhood had long

ceased to vibrate through those walls;—no more the “boding trembler,” culprit-like was arraigned before the stern and inflexible aspect of his offended master. The unsparing hand of time had swept from this sublunary surface the venerable sage; and dire contagion with remorseless virulence had also levelled his son and intended successor, in the prime of life and vigour of manhood!

Nothing could satisfy us but we would walk over the grave of these departed worthies. We felt an indescribable emotion as we surveyed the narrow compass by which they were bounded; our pride (of which doubtless we have our share) felt deeply wounded as we contemplated the mouldering heap! And is it for this (thought we) mankind bestir themselves, and bustle and toil? Is it for this the proud tyrant wields the sceptre of despotism, and oppression forges her fetters? Is it for this that ambition strides from empire to empire, subjugating all to her iron rule, wading through blood, and inflicting misery on myriads and myriads of beings? Here the conqueror and tyrant, however proud or victorious, find an enemy over whom they cannot triumph, and one who limits their extent of territory to a space insignificant indeed, over which their meanest vassal can bestride! How short a period has elapsed since Europe was menaced by the famous continental adventurer, whose victories seemed more than human; before whom empires bowed, and at whose name kingdoms trembled—see him now! a remnant of mortality enclosed within a narrow confine, rotting on a foreign and inhospitable rock, far distant from the seat of his former splendour,—a rock, the very existence of which, when in the zenith of his power, was scarcely known to him.

We returned from this humiliating spectacle with strong impressions of the vanity of all sublunary things; and our pride which caused us to walk with unusual erectness through the village, as we went, was now so lowered and crest-fallen, that we had again arrived at the late residence of our lamented tutor, before we ventured to hold up our heads. A venerable looking female was leaning over the pales, surveying us as we passed;

and we thought we recognized her features, although time had made some deep fissures and furrows in her countenance—we were not deceived, and felt unusual pleasure in being also recognized. She pressed us to take a survey of the old residence. We did so; but who can describe our sensations? They were a mixture of pleasure and pain, a kind of complicated feeling, better imagined than described: not a nook or hole but our curiosity led us to peep at. Ah! here stood and still stands the delicious cherry and the vine, the fruit of which we have often longed for, but dared not touch! There the bushy evergreen that has often sheltered us from the meridian heat; and there the majestic oak, upon the branches of which we have climbed to our infinite satisfaction.

We found, on inquiry, that an old school-fellow was residing in the neighbourhood, and had established a school. This intelligence gave us great pleasure, and we were grievously disappointed on finding him from home; we resolved, however, that if chance ever directed us there again, to enjoy an hour or two in his company.—A few weeks back we again had occasion to pass through the same village, and were preparing to send for our early friend to take a social glass with us at the inn. The hostess, of whom we inquired, (and who seemed a kind-hearted person,) informed us with a sigh, that our juvenile friend was no more! He had died (she said) of consumption, six weeks before, and was deeply lamented. A tear trickled down our cheeks at the recital—and hastily paying for our entertainment, dejected and disappointed, we mounted our vehicle and drove off, sighing, as we passed,

“Vanity of vanities, all is vanity.”

E. D.

*Remarks on a Particular Providence:
suggested by Mrs. Cappe's Memoirs.*

Birmingham,

May 9, 1823.

SIR,

CONSIDERING you as responsible to the public for the moral tendency only of the papers you admit into your Miscellany, and by no means for the sentiments or opinions of your

numerous correspondents ; I request your insertion of the inclosed, leaving it to the free exercise of your discretion, whether to admit or reject it. If I am right in my speculations, why should you or I hesitate to divulge them, admitting the subject to be of the highest importance ; but if wrong, how can you render me or the world a greater service than by means of your liberal pages to invite the public to their scrutiny or refutation ?

I have just finished the perusal of the Memoirs of Mrs. C. Cappe, and I feel no hesitation to declare that I scarcely ever met with a work which commanded more of my unqualified approbation. Such a galaxy of worthies as is there displayed, is a redeeming grace to the errors and enormities too fatally subsisting in the moral and political world. It is highly gratifying to find the delinquencies of public life, so counterbalanced by the energies and virtues of domestic retirement ; and we have here a noble display of the power of sound principles, to enable their possessors to make every sacrifice for the internal delight of an approving conscience, and the plaudit of an omniscient and merciful God. The leading features in the author's mind, as she herself wished it to be observed, are an unbounded, constant and cheerful reliance on the wisdom and benignity of Providence ; and well did this confidence animate her to sustain a noble and distinguished character, in the grand and interesting drama, sacred to virtue and public utility. From such prolific and matured fruits, who can doubt the excellence of the culture ? Who will call in question the soundness of the principles that produced such results ? What mind could even frame the wish to have changed or weakened those opinions that formed so ardent and benevolent a character—so worthy of imitation—so commanding of universal love and esteem ? If the great end of intelligence is virtue, and the moral means must ever be subservient to the perfection of character, those means which produce the effect, however inadequate or imperfect they may appear to casual observation, must be the best for the given purpose. In fact, the doctrine of a particular providence is the polar star of her confidence and joy ;

but error may supply delusive hopes or feelings, as well as they can be communicated by demonstrable truth ; and in spite of my warm admiration of her general principles and character, I think that in this opinion she was wrong. Not, however, with the view of taking advantage of the impossibility of her reply, was this particular case chosen, but because I cannot divest myself of the feeling, that it betrays a weak place in the argument advanced, almost bordering on the ludicrous. Had the same incidents been recorded and animadverted upon in the same manner by Voltaire or Carle, would not the common opinion of the world have attributed them to the spirit of irony or burlesque ? And the circumstances of their being committed to the public in her name, or in any other, must allow their being a subject for public discussion, without any regard to individual reply.

That I may not be suspected of intentional or careless misrepresentation, I shall transcribe the whole of the passage to which I mean particularly to allude, and then, Sir, your readers will best judge how far I have given the subject fair play.

“ Dining at a gentleman's house in Wakefield, I swallowed a piece of gristle of a breast of veal, which stuck in the throat so as entirely to compress the wind-pipe, and prevent the possibility of breathing. It happened that Dr. Hird, of Leeds, had accidentally called upon the family, and been prevailed upon to stay dinner ; and the thought struck him, whilst all the rest of the company were running for assistance in various directions, to dash a quantity of cold water into my mouth, which producing a sudden contraction, gave instant relief by dislodging the gristle. In a minute or two more all would have been over, and I verily believe that this was the only expedient that could have been effectual. Dr. H., therefore, was the agent, under Providence, to whom I was indebted for the preservation of my life. Had the accident happened the day before or the day after, both of which I spent in the country, my death had been inevitable, likewise that it must have been equally fatal, occurring when and where it did, had not Dr. H. that day called upon the family, and been prevailed on to stay

dinner, and also had he not possessed the presence of mind to apply the only possible remedy. Now when a train of circumstances so minute, apparently independent of each other, yet operating as distinct causes, are every one of them essential to the production of a given effect, must we not conclude that not one of them happened by chance? And am I not warranted in the firm belief that it was the intention of a gracious Providence, by these means, at that time, to preserve my life? So literally true, then, is the assertion of our Lord, that not a sparrow falleth to the ground without our heavenly Father. But it may be asked, could not life have been preserved in a much shorter way, by simply preventing the accident? I answer, undoubtedly; but let it be remembered, that the mercy would then have been wholly unperceived, and, consequently, that not one of the salutary convictions would have been felt, which similar dangers, and similar deliverances, are intended to produce. Do they not teach us in language not to be mistaken, that we and our affairs are at all times in the hands of God—that circumstances, apparently the most trivial, and arrangements the most minute, may be and often are employed as his agents, to take away life, or to restore it, even at the very moment when it is about to expire?”

I dare not attempt to enter into the detail of circumstances which force themselves upon my imagination, which are necessarily connected with the subject, and which Mrs. C. passes over in such general terms as to disguise their fallacy; for the sake of my opponents it were well they should be omitted. Let any person who has been accustomed to follow up the link of mental association, let him trace these “distinct causes every one of them essential to the production of a given effect”—and he may be safely challenged to declare where he can stop. Let him penetrate but a step or two into this labyrinth, and he may soon be glad to retrace his steps, and give up the pursuit. Our amiable author calculates, that the circumstance was appointed to impress her mind with an extraordinary degree of gratitude for her preservation. Not to dwell upon the roundabout contri-

vance for a purpose so little requisite, will such preternatural cases always produce the same effect; and if not, to what other intention will they be ascribed, or to what improvement will they tend? And is she not assuming a degree of personal importance rather unwarranted? She had a heart, no doubt, susceptible of the warmest emotions of gratitude, which millions under the same circumstances would not have felt; but what is the difference in the estimation of perfect wisdom, between the highest state of human refinement and its most humiliating imbecility? They can be no other than equal in his parental regard; and to suppose a being of infinite perfection to be swayed in his attentions to the improvement of his creatures by such little, insignificant partialities, is sadly perverting all ideas of reason and propriety. We have no authority for the conclusion, and if we had, our limited comprehension could not trace the boundless consequences. If this supposed interference is exercised occasionally, in behalf of some individuals, all mankind must be the subjects of its display, as varying circumstances may require; and this for evil as well as for good. For if one man's life is providentially preserved from the pistol of a highwayman, how could the attack have been ward off unless it was first made; and how could this train of cause and effect have been produced, but by some secret impulse which should operate on the conduct of the plunderer? So with respect to the treachery of Judas; if his Master must be betrayed by his means, and if without this train of circumstances the designs of Providence would not have been accomplished—then the delinquency of the traitor becomes as necessary in the scale of events as the sufferings of the unoffending victim. Such must be the result of such opinions; and hence it follows, that every event in human life is preordained, and that we are all as much under the controul of circumstances as the fingers of a clock are subject to the internal movements. There still, however, remains this difference—in the one case the universal laws of necessity are alleged as the operating causes; and in the other every possible event must be regulated by the immediate volition and plea-

sure of the Almighty Being who gave existence to the universe—and to this latter opinion I wish to confine the present inquiry.

Suppose, then, by way of illustration, a coach to be upset, carrying six passengers—two of them killed on the spot, two maimed for life, and the remaining two totally unhurt. How will this case be explained? I know but of four solutions to which we can resort to unravel the difficult problem. Either—that the downfall was the effect of universal rules established by Omnipotence as the permanent laws of nature; or that it was the act of some malevolent but subordinate being; or that it was the special and immediate appointment of Providence for the particular occasion; or that the accident itself was in the common course of natural cause and effect, but that the Almighty interposed his power to save the lives of the two who escaped, and left the other four to their fate: thus accounting for a part of the case as involving a miracle in favour of some to the exclusion of others; and this solution is, perhaps, the general sentiment of the world. Admit the first cause, and all is intelligible to our slender comprehension: but in what absurd and incomprehensible difficulties will not either of the others involve us? Can a single demonstration be adduced of any such supernatural interposition? How then can we resort to that as a proof where there can be nothing more than empty supposition? And why presume on this system of favouritism, when the very authority on which so large a portion of mankind rests its belief, has declared that “one event happens alike to all”? It is true, we have it from the same source that “not a sparrow falleth to the ground without our heavenly Father, and even the hairs of our head are all numbered.”—These are beautiful and impressive illustrations of the doctrine that we are not in the vortex of a blind and undistinguishing fatality—that what we understand by chance or accident has no reference to a state of things out of the government of a Supreme Intelligence—and that however we may be unable to trace the infinite connexion between causes and effects, yet the whole universe is under such

laws and regulations, as its Almighty Creator has undoubtedly and wisely appointed.

Here is a system perfectly rational and intelligible; which contradicts no deductions of human reason, nor any real or supposed revelation from heaven. Here we are all agreed; then why not remain satisfied, and not be anxious to make it a subject of dispute and contention? Take the terms as metaphors, or as expressive of general principles, and we see and feel their truth and propriety; but if they are to be interpreted literally,—then every truant schoolboy who may rob a bird's nest of its young, must be an appointed agent, acted upon by an irresistible impulse; and then we not merely admit that Omniscience is capable of numbing the hairs of our heads, (which is perfectly within our comprehension,) but we consider him as absolutely occupied in such a detailed exercise of his unlimited powers; and it then becomes a subject far too deep for our scrutiny. We may conceive, (for who shall fix bounds to Omnipotence?) that in every snow storm Omniscience should know to the thousandth part of an inch where every flake should be deposited; and still more that this penetrating scrutiny may have been exercised before the world was formed, or even from all eternity; but what can we possibly have to do with such an overwhelming subject? And how puerile must be our highest conceptions of the employment of the Divine attributes!

I once saw an old woman dug from the ruins of her house, under which she had lain buried three or four hours, without the slightest apparent injury whatever. A high wall contiguous to her tenement had been washed down by a deluge of water, produced by a sudden storm; the house was levelled with the ground, and the poor creature was found under a beam which had rested lengthwise on the board at the bed's head, and the other end on the bedstead at her feet. On her release she walked some distance to the place appointed for her reception. Here was a signal proof of Divine interposition, beyond the puny cavils of incredulity! Another inch lower, and the beam would have missed its support, and death have been the certain con-

sequence. Unfortunately for the argument, she died the next day from the effects of the fright and suffocation. For what purpose, then, was this display of Divine energy? And are not the advocates of a particular providence bound to give a satisfactory reply? If to forewarn her of her approaching destiny, and prepare her for the event, alas! even this purpose was not accomplished, for her mind, debilitated by age and infirmity approaching to a state of childishness, was almost unconscious of her situation, and she died, as no doubt most superannuated mortals do, without either exultation or dismay; the decay of intellect keeping pace with the emaciated state of the body, and both sinking together to the house of rest.

I shall avoid entering the boundless and thorny field of controversy respecting fate, predestination, free will, or philosophical necessity. The philosophy of books which does not accord with the philosophy of common life or of common sense, is but unprofitable speculation, and no better than moonshine. It is impossible the multitude can ever take up these abstruse and mysterious subjects to any useful purpose, and if so, they can never be of practical importance. Morality and religion are of universal obligation; hence I infer that any system or opinions that are not within universal reach, can never be obligatory or binding on the human race. He, then, undoubtedly, who advocates the plainest and most intelligible hypothesis, is best co-operating with the Deity in teaching mankind their various duties and their future expectations. Whoever, therefore, presumes to intrude his opinions upon the attention of the public, should of all things be cautious not to undermine or to give a false colouring to the moral principle, or to weaken in the least possible degree the universally admitted feeling of individual responsibility. And such I conceive to be the pernicious consequences attendant upon the doctrine of transferable righteousness; the too easy admission of the efficacy of a death-bed repentance, and the belief of the perpetual interference of Providence to influence the minds and actions of his creatures.

If, as it is said of the Mahometans and Chinese, they suffer a conflagration to destroy 20,000 houses without the attempt to arrest its progress, they perhaps act more consistently with their principles than their northern brethren. The events shew that they must have been within the range of Divine prescience, and if so, what efforts could have prevented their accomplishment? They submit in humble resignation to the decrees of heaven, whereas we with our superior intelligence, bewilder ourselves with a kind of half conviction, and struggle against our opinions to counteract our inevitable destiny. If "every bullet has its billet," which passes currently with us as a truism, the bullet must not only meet the man, but the man the bullet. He must be born to the destiny; his early habits and education, his circumstances, his connexions, his thoughts and his feelings, must all conspire to drive him into the army. The regiment must be under the same invisible agency, and be ordered to its station by a blind and uncontrollable impulse. The war itself must be predetermined and appointed, and all this inconceivable concatenation of causes and effects, with millions upon millions of connecting circumstances, must all concur to produce the death of each individual in the field of battle.

Such, then, are the unavoidable conclusions which must be admitted before we can conceive that the whole human race is under such minute superintendence or management. Nor can we pause nor consider ourselves here at the end of the difficulty, but the same attention must be allowed to be extended to all the inferior sensitive race of animal existence; for if the life of every sparrow is the object of the care and solicitude of its Maker, so must it be with every worm of our gardens, and every gnat of the interminable desert. And still more, we cannot on this hypothesis decline admitting that every atom of inanimate matter must be subject to the same incessant and watchful regulations. If the death of certain mariners and the escape of others, is appointed in such a latitude, and at a certain hour, it inevitably follows that the vessel which carries them must be prepared for the

occasion, and the rotten plank which produced the leak, or the combination of aerial atoms which caused the hurricane, or the spark which exploded the magazine, must one or other of them have been under the special direction of infinite and momentary authority.

Let, then, the imagination of man, feeble as it is, soar to its full capabilities, and contemplate myriads of worlds created by the same Omnipotence, each of them perhaps, like our own, containing its 800,000,000 of inhabitants, endowed with reason and responsibility, all existing under the same Almighty fiat, and governed by the same energy and design. What adequate idea can possibly be formed of such minute and incessant attention being necessary to uphold the harmony and good order of the whole? The human mind is bewildered on the very threshold of the conjecture. Is it not, then, presumptuous to pronounce that such are the design and operations of Omniscience? It is out of our reach, and therefore diffidence becomes us better than assurance. It is no trivial arrogance that we should presume to dictate to Infinite Wisdom, or even to scan its operations; as well may the blind mole who scrats his passage through a few yards of the surface of the earth; as well may he attempt wisely to pronounce on the size, the use and the duration of this scene of his existence. Let us remain satisfied that infinite power and goodness must be inseparable; and while we possess not the means of scrutinizing our own essence and importance in the scale of created intelligence, or even of comprehending the structure of a blade of grass, we should be cautious how we attempt to dive into the inconceivable arcana of Divinity itself.

Whatever we admire or venerate in human excellence, must be the standard of our ideas respecting infinite perfection; the same in quality though differing in degree. Which mechanic, then, should we deem to possess the most consummate skill; he who made a watch, perfect in its kind, which nevertheless should require winding up at stated intervals; or he who had succeeded in the construction of one whose motions should not only be as correct as the other, but perpetual? And so with respect to the operations

of an allwise and original Creator; the power and wisdom which could launch a world into its trackless path, and ordain its revolutions and eclipses for countless ages, with such wonderful precision, must convey to the human mind more sublimity of ideas, than the supposition that every recurrence of this beautiful regularity should be the act of distinct contrivance and volition. As a matter of mere speculation, and when we avoid entering into particulars which we cannot possibly understand, there may perhaps be nothing reprehensible in these conjectures, because neither statement appears to contain any thing derogatory to the honour and dignity of the Creator; but to my understanding the former seems most worthy of Omnipotence, as infinite prescience and immutability appear a much stronger ground for confidence and attributes more intelligible to our limited capacity, than a power which we conceive as being subject to hesitation or change in his designs from any cause whatever.

Of one thing we may rest assured, that it is our duty to strive by every means in our power, to promote the general welfare and happiness of our fellow-creatures, and to disseminate those principles we think best calculated to produce so desirable an end. Abstruse and speculative opinions ought never, then, to be ranked in importance with plain and practical truths. They may lead to erroneous conclusions, and these in their turn to indifference or depravity in the moral conduct, while on the other hand we cannot err in the opinion, that what was intended by Supreme Intelligence for the general good and pursuit of mankind, should be so plain and intelligible, as that no sincere inquirer should mistake his way. If the common intuitive principles established by our Maker in the human breast, or the first ideas of justice conveyed by education; if these are insufficient for our general guidance, neither dogmas nor mysteries can ever supply the deficiency, because the majority of mankind can never be decided as to their reception; and whatever may be a subject for universal doubt or contention, can never be proposed by Omniscience for our belief. On these grounds I heartily approve of the sentiment of one of our ethical writers,

that however we may plunge ourselves in unavailing disputes, we should do well to inculcate it as a practical and universal rule, that human life is like the game of backgammon, in which though we have no controul over the cast of the dice, yet that the subsequent movements are at our discretion. I perceive at a little distance a loaded waggon approaching me; it is altogether independent of my will or choice that it should continue to advance,—the laws of nature and my experience teach me to provide for my safety by avoiding it, and I feel responsible to myself and to the Author of my being for my self-preservation. Under such circumstances, it can hardly be admitted that mere theoretical reasoning or metaphysical subtlety should subvert the conclusion; and to allow myself to be a passive sufferer under such false principles, must be an act as culpable as positive self-destruction. Again, I see a man with powers and capacities in general no ways superior to my own—I see such an one fix the weather-cock on the top of a lofty spire, and descend in safety, and I feel that I have the option or liberty to make the same attempt; but I feel also the conviction that it is my duty to ponder and deliberate as to the probable danger. I calculate why he should succeed, and why I should be likely to perish; and I forbear the attempt, as being the undoubted master of my own will and actions.

But it will be said, that in either of these cases I am acting under the irresistible controul of circumstances, which impel my mind as forcibly as the horses do the waggon, and that my choice is altogether an illusory idea. I have, however, this satisfaction, if I cannot prove my opinions to be right, neither can any one demonstrate them to be wrong. Whether they are philosophically correct or not, I know not; yet this, however, I know, that they are on the safe side of the argument, that the feeling I recommend is practical and useful, and I wish to impress my own and the public mind with the controuling conviction of the rigid responsibility to himself, to society, and to his God, which every human being is bound to believe and cultivate.

JAMES LUCKCOCK.

SIR,
AT page 17 of the Preface to Dr. Carpenter's excellent Work, in reply to Dr. Magee, is the following just and highly-merited eulogium of Mr. Wright, late Unitarian Missionary.

"The plans of the (Unitarian) Fund, as far as they have been carried into effect, have been principally executed by the highly appreciated services of our leading Unitarian Missionary. I need scarcely say that I refer to Mr. Wright. Exclusively devoting his time and talents to promote a cause which he values as it deserves, and to which he is attached by deep conviction produced by the serious search after truth in the Scriptures of truth, Mr. Wright has contributed, effectively and extensively, to the diffusion of Unitarian principles; and not only for his labours, but for the spirit in which he has engaged in them—the spirit of Christian love and piety, as well as of steady, judicious, active zeal,—he is entitled to, and I believe possesses, the cordial respect and esteem of every Unitarian who is acquainted with them."

I feel persuaded, that there is hardly a Unitarian in Great Britain who has ever listened to Mr. Wright, read his works, or heard of his zealous labours in the spread of truth, who will for a moment hesitate to subscribe with all his heart to the above tribute of gratitude. I honour the feelings which prompted Dr. Carpenter to hand down to posterity this testimony of his own high sense of Mr. Wright's zeal, and inestimable services, together with what he believes to be the general feeling of Unitarians towards this truly valuable and effective labourer in the cause of truth.

But, Sir, if it be true that the Unitarian public do entertain this high sense of Mr. Wright's merits, ought they to be repaid by verbal acknowledgments only? If his persevering exertions for many years have really been of essential benefit to the cause, (and surely this is undeniable,) ought they not to be distinguished by some public and general mark of approbation? I cannot anticipate dissent on this point, and beg leave to submit—

That a subscription be opened for the purpose of enabling the Committee of the Unitarian Fund to present to

Mr. Wright an honourable, and also a useful testimony of the gratitude and approbation of the Unitarian body at large. I leave it entirely to more competent judges to regulate the mode of collecting and of applying the subscription, so as best to suit the object of the subscribers, and the feelings and wishes of their benefactor.

Solicitous to forward this design, fain would I invoke the aid of those powerful pens which have so frequently adorned the pages of the *Monthly Repository*. Surely the subject is worthy, and the ground inviting! Both gratitude and zeal are implicated. Gratitude for acknowledged important services; and zeal, in stimulating others to emulate so noble an example, so worthy of the cause, so nearly approaching to those of the apostles themselves, in the labours, hardships, difficulties, opprobrium, and malevolence, over which it rose triumphant. And could I flatter myself with obtaining the aid of him alone, whose intellectual mirror holds up so bright an image of Christian zeal, and whose tribute of praise has excited me to this attempt, I should hope every thing from the co-operation of so masterly a pen, guided by so warm a heart.

As I am not aware that an appeal to Unitarian zeal or generosity was ever rejected, I will take for granted that able advocates will be forthcoming to give shape and energy to this proposal, and that the list of subscribers will be numerous. In this persuasion I request that £5 may be placed against my name.

ANTECURSOR.

On the "Appeal in behalf of the Christian Tract Society."

"Blest is the man who nought expects,
says Pope,
For lo! that man shall not be disappointed."

PETER PINDAR.

IN reading in your last *Repository*, pp. 234, 235, an appeal in behalf of the Christian Tract Society, much as I gave the writer credit for the sincerity and goodness of his intentions, I could not altogether acquit him of a certain quality, which I shall here denominate *Eutopianism*; a quality which every one knows is very liable to subject its possessors to many seri-

ous inconveniences, by leading them to form wild and visionary plans, and to indulge foolish and romantic expectations. That this has been the case in the present instance, I expect to be able clearly to prove; and I trust the writer will not only *pardon*, but *thank* me for endeavouring to cure him of a failing, which might otherwise subject him to so many mortifications and disappointments. He seems to expect that Unitarian congregations will set about making collections in aid of the Christian Tract Society, and he engages in that case to contribute two sovereigns towards it. I dare answer for it that his two sovereigns are perfectly safe in his own possession, and I much fear that they will remain uncalled-for till the great day of account shall have sealed the doom of this, and every other earthly institution. He admits that "Unitarians have many and pressing calls upon their liberality;" but he does not appear to be aware that the greater part of us stand in need of every shilling we can procure, to maintain our families in tolerable comfort; and that those of us who can advance a little beyond this, see new wants continually opening upon us, which were unknown to, and unthought of by, our forefathers. They, for instance, could sit contented and happy on a brick floor, surrounded by oaken chairs and tables; whereas it is absolutely necessary to our comfort and respectability, I had almost said to our very existence, to have our floors covered with Turkey, or at least with Brussels carpets; our walls decorated with costly hangings, and our rooms filled with the most elegant and expensive mahogany furniture. Our forefathers could enjoy the affectionate and social intercourse of their friends over a frugal meal, consisting of one or two plain and wholesome dishes; and could meet and return the smiles of friendship perfectly well by the light of two candles. But (sad reverse) *our* eyes are grown so dim, that we cannot see to entertain a few friends without eight, ten, or a dozen candles; and our stomachs are become so delicate, that it would be an affront to invite our friends, without making our tables groan beneath the loads of expensive and unwholesome delicacies, which are now become the *absolute necessities*

of life. We cannot do without two or three servants, in circumstances in which our forefathers and mothers could have gone on very happily with only one; and this not only because our mode of living occasions a much greater quantity of labour, but because our wives and daughters have been taught the all-important lesson, that their own delicate hands were made for the express purpose of—*doing nothing at all*.

How, under such circumstances, can it be possible for us to spare any thing for the support of a society, which, after all, many of us are of opinion, is only calculated to promote *practical religion*? From this opinion, however, I venture to dissent. I am firmly persuaded that this society will eventually *promote the spread of Unitarian sentiments*, more than any society which at present we have in existence. And I freely confess, that rather than not contribute towards its support, I would gladly relinquish a considerable part of the above-mentioned artificial wants, provided my neighbours would enter into recognizances not to laugh at and despise me for an old-fashioned mortal—or even though they should refuse these recognizances.

Having thus gently animadverted upon the errors of the writer above referred to, may I be excused in dropping a respectful hint to the Committee of this invaluable institution; and I am firmly persuaded, that if my hint is adopted, it would do more towards increasing their funds, than all the "Appeals" in the Monthly Repository; and that is, *to give free admission to the ladies at their anniversary meetings*. I do not mean that the ladies should be invited to join the public dinner; this, I am persuaded, they would not choose to do. But admit them to hear the report, the accounts of the proceedings, and the animated and energetic speeches which are delivered on those occasions. This would excite an ardour and an enthusiasm in behalf of this institution in the minds of that sex, who I apprehend are peculiarly formed both by nature and education for feeling an interest in an institution of this kind.

It would be gratifying to me, and I doubt not to many of the readers of the Monthly Repository, if the Editor

would have the goodness to give us a list of the congregational collections in behalf of this institution. I greatly fear it will not occupy much room.

NO EUTOPIAN.

Bloxham,

Oct. 11, 1822.

SIR,
MR. COGAN quotes (XVII. pp. 288, 289) with approbation the following passage from Mr. Kenrick's Sermons: "That the death or blood of Christ has no efficacy in removing moral guilt; but that when it is spoken of as procuring the forgiveness of sins, it relates entirely to restoration to a sanctified state, which in the language of both the Old and New Testament on many occasions, is expressed by the forgiveness of sins." Sermon XIV. Vol. I.

But surely this is not correct.

I. It is allowed that to sanctify, sometimes signifies no more than to cleanse a person from bodily pollution, to refit him to appear before God at the tabernacle or temple service. Exod. xix. 14; Deut. xii. 6, 7; Luke ii. 21—24. But

II. In many cases the patriarchal and Jewish sacrifices cleansed from moral guilt.

1. The patriarchal sacrifices did so.

It is said, Job i. 5, "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."

And in chap. xlii. 7—9, it is said, "The Lord said to Eliphaz the Temanite, my wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them: And the Lord accepted Job."

Who does not see that these sacrifices were offered up for real sins, and that forgiveness was obtained through them? Nor is there the least intimation of its being only a partial forgiveness. And no doubt many of the sacrifices that are referred to in the book of Genesis, or that were offered up in that early period of the world, though called burnt offerings, as the above-mentioned are, were really sin offerings. The term sin offerings was not then coined.

2. Many of the sacrifices of the Mosaic dispensation cleansed the offerers from moral guilt.

The whole of the patriarchal religion formed a part of the law or religion of Moses. It was what they and their fathers had been brought up in the belief and practice of.

Many as the ceremonies were that were used in consecrating Aaron and his sons to the priest's office, all would not do without a sin offering. Exod. xxix. 10—14. This, therefore, might refer to real sins.

Sin offerings were offered up for Aaron and his sons, and the whole congregation, when they were all set apart for God. Levit. ix. God commanded atonement to be made for all sins of ignorance, though some of them would be attended with much guilt. Levit. v. compared with 1 Tim. i. 13.

He commanded atonement to be made for several wilful transgressions of an immoral nature; Levit. vi. 1—7; as lying, theft, fraud, false swearing—fornication bordering on adultery; Levit. xix. 20.

He also commanded a sin offering to be offered up for the whole congregation at each of the three annual feasts, when they appeared before him. Levit. xvi. 26—34; Numb. xxviii. 15, 22; xxviii. 26, 32.

At the last of these feasts it is said, Levit. xvi. 21, "And confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins." The three (Hebrew) terms used here, *iniquities*, to pervert, distort, or to turn aside; *transgressions*, to pass, to step forward, to step over; and *sins*, to miss the mark, are supposed by the Jews to comprise every thing that implies a breach of the divine law, or an offence against God. See Dr. Adam Clark in loc.

III. We have also several instances of

atonement being made with success for wilful transgressions, not directly specified in the law of Moses. See Numb. xvi. 46—48; 1 Sam. xxvi. 19; 2 Sam. xxi., xxiv. 18—28. Which strongly suggests, that as they were at liberty under the patriarchal dispensation to propitiate God by sacrifice for any wilful transgression that was not then declared to be capital, so they were under the law of Moses. Dr. Priestley, in his comments on some of the last-mentioned passages, hesitates not to assert that God was *appeased* by them.

These things were discussed at large in papers that may be found in the Monthly Repository for December 1816, and also for September 1819, which makes it imprudent to say much more under this head.

When these atonements were made, their sins are positively declared to be forgiven, and in some cases the evil effects of them were speedily removed; without the least hint that their effects were confined to the purification of the flesh, or that they would ever hear any thing more of them, now they were *confessed*, (Levit. ii. 5,) *lamented*, (chap. xvi. 29,) and *atoned* (chap. vii.).

And what was there in all this that is not highly creditable under the government of an infinitely wise, powerful, holy and good Being, who wishes to promote the moral improvement of his creatures? God is love: he delighteth in mercy, and judgment is his strange work. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

IV. In like manner, when Christians are said to be sanctified by the blood or death of Christ, it signifies not merely that they are made members of the Church of Christ by it, but that their past sins are forgiven them through it. "For if the blood of bulls and of goats," &c., "sanctifieth to the purifying of the flesh, how much more shall the blood of Christ," &c., "purge your *conscience* from dead works," (works that deserve death, Rom. vi. 23,) "to serve the living God?" Heb. ix. 14. "By the which will we are sanctified through the offering of the body of Jesus Christ once:" chap. x. 10. "For by one offering he hath perfected for ever them that are sanctified:" ver. 14. "And

has counted the blood of the covenant, wherewith he was sanctified, an unholy thing :” ver. 29. “Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Heb. xiii. 12. This language is so similar to that used in the Old Testament, in relation to sin offerings, that if the blood of bulls and of goats ever cleansed from wilful offences, it must, on this ground of argument, be supposed that our Lord’s did so too : yes, if it could be proved that the blood of bulls and of goats did not cleanse the offerer from moral guilt, the blood of Christ must be admitted to do it, because this writer says, “purge your conscience from dead works ;” and because the same thing is asserted so many times in a little different language, both in the Old and New Testament. Dr. Whitby says on Heb. ii. 11, “Who sanctifieth” (“i. e. by his oblation purgeth us from sin”). And on chap. x. 10, he suggests, that to be sanctified doth not here signify to be freed from the power and dominion of sin, but from the guilt of it. And in chap. ix. 13 he observes, from Dr. Hammond, that to sanctify to the purifying of the flesh, is to make legally clean, i. e. so as that they might come into the congregation again, it being the sanctifying of the unclean ; “but still in a metaphorical signification, as cleansing signifies expiation, and obtaining pardon of sin ; and when this is done by a sacrifice, *αγιαζειν* signifies to expiate and cleanse from guilt by virtue of it, in which sense it is used throughout this Epistle, and that agreeable to the import of it when it relates to sacrifices in the Old Testament.” So the learned Dr. John Taylor having quoted Heb. x. 10, and 26—29, says, “Note ; sanctified in those texts doth imply or suppose the remission of sin.” Taylor on Atonement, p. 116, and in p. 117, “Note ; purging, cleansing, washing,” &c., “do imply pardon.” It is evident from what precedes this remark, that he is speaking of the effects wrought by the blood of Christ. And in his Key to the Romans, p. 127, he observes, “that professing Christians should take it for granted that they are the called, the justified,” &c., “for these are benefits freely given us of God on our faith in Christ.” Also,

1. “To be sanctified in Christ Je-

sus,” (1 Cor. i. 2,) and to be baptized into Christ, are one and the same thing. So the Christian Fathers believed. See Wall on Baptism, I. 115, and Grot. on 1 Cor. i. 1.

2. But those persons who are baptized receive at their baptism the forgiveness of their past sins. Ananias said unto Saul, “Arise, and be baptized, and wash away thy sins.” Acts xxii. 16 ; ii. 38. Therefore,

3. Those persons who are sanctified in Christ Jesus, or by the blood of Christ, are not merely permitted to enjoy the privileges of the Christian Church, but have also their past sins forgiven them. “A covenant state implies favour,” &c., “and a clear account ; such as forgives, and imputes no past trespasses.” Rev. George Stanhope on the Gospels and Epistles, I. 359.

As then the word sanctified appears sometimes to contain in it the forgiveness of sin as really as admission into the church of God, why should we hesitate to ascribe this sense to it as well as the other ? Perhaps to some persons it may seem like a repetition to observe,

V. That if it could be proved that the word sanctified was not directly designed to express the forgiveness of sins, nevertheless, it would be necessarily found to be included in it, or must follow from it. The blessed God’s being the God of Abraham, &c., was not, perhaps, designed directly to teach the doctrine of the resurrection of the dead ; but it necessarily followed from it. It was hidden in it. So that our worthy deceased friend and others grant what they meant to deny : for they admit that the blood or death of Christ has an efficacy to restore sinful and disobedient creatures to a sanctified state ; that is, to their becoming members of the church of God ; consequently in covenant with him, and, therefore, enjoying all the religious privileges of that highly honoured and happy society. But does not this necessarily include in it the forgiveness of their past offences ? Can you suppose it possible that a person should enjoy the one without the other ? Are they not two essential parts of one and the same subject ? Does not the blessed God, in the gospel, say to Heathen idolaters, and to all unbelievers, leave

your idols, &c., and enter my church as the humble disciples of my beloved Son, and I will pass by all your past offences; only take care hereafter to behave yourselves becoming your new relation, and all shall be well with you for ever? When Mr. Cogan restores an offending child or pupil to his former state in his family, does not the youth consider himself as forgiven, and does not Mr. C. reckon himself to have forgiven him by his behaviour to him, though he may not have expressed his thoughts in so many direct terms? Actions speak louder than words.

If, then, the blood or death of Christ procures sinful creatures a sanctified state, it also procures them the forgiveness of sins, for they are, in some relations, inseparable things. The Holy Scriptures were wrote in the Eastern part of the world, where, it is well known that no prince will permit a disobedient subject to appear in his presence, on friendly terms, if he does not, at the same time, intend to forgive him. Esther vii. 8, and chap. viii. Indeed, all the world must feel the great impropriety of such an action.

A certain writer, speaking of the behaviour of the late Emperor of France towards the Duke of Enghien, whom he would not admit into his presence to intercede for his liberty and life, says, "That N. seems always to have considered that to see the Duke of Enghien, and to pardon him, were one and the same thing."

As then the blood of the patriarchal and Jewish sacrifices often cleansed the offerer from moral guilt, and the blood or death of Christ is so many times directly or indirectly said to do so too, why, I again say, should we hesitate to use this language, especially as we allow the same thing in a different set of words, that are not a whit more scriptural? How trifling it appears to admit that we are received into favour with God, enter into the covenant of immortality with him, and enjoy all the sacred privileges of the church of God through the blood or death of Christ, but do not receive the pardon of our past sins through it! Let him make good and consistent sense of this who can.

And if this be truth it ought to have

as large a place in our public religious services as it occupies in the Sacred Scriptures. And I am inclined to suspect, that the Unitarian car will drag rather heavily along until this popular and powerful principle shall be linked faster to it, and be set in more vigorous motion by it. And if our friend Mr. Field could be persuaded to publish his numerous set of discourses on the sufferings and death of Christ, it might greatly promote this good end.—F.'s Letter to H. p. 22.

J. JEVANS.

SIR,

May 12, 1823.

I TRUST that the time is fast approaching when Unitarians will no longer be reproached with a want of zeal for spreading the knowledge of divine truth amongst distant nations. The very favourable and unlooked-for openings exhibited to us at Madras and Calcutta, appear to me nothing less than the finger of Providence pointing out the theatre where our exertions should for the present be principally made. If (as I hope we all firmly believe) the period will arrive when Christian truth shall overspread the earth, even as the waters cover the sea; there can be little doubt in my mind that this great work must be accomplished by Unitarian missions. We may ask, what has reputed Orthodoxy done towards the attainment of this great end? How sincere and earnest the endeavours that have been made by different missionary societies in our own times, and in comparison how very small the results! nor without a miracle could it be otherwise. The stupid Hottentot, or the scarcely less benighted Pacific islander may be induced to profess a belief in dogmas which they cannot comprehend; but what impression has been made on the Jew or the Mussulman? Must not the true but melancholy answer be, None? However inviting the pure and divine morality of the gospel may appear to well-disposed men of those religions, so as to induce them to make further inquiries concerning the truth of Christianity, they no sooner enter upon those inquiries than they are astounded and horrified by hearing doctrines set

forth as the very essence of Christianity, which must of necessity from all their previous belief, appear to them nothing less than the most appalling blasphemy. With the Hindoo we might suppose the case would be different. Believing as he does in a variety of incarnations of the Supreme Being, we might predicate of him that he would give a ready assent to the Christian incarnation; yet, in fact, the Orthodox missionary finds nearly as many difficulties to encounter with the Hindoo as with a Mussulman. He must of course attack the Braminical tenets as idolatrous, but unfortunately it is not in his power to advance a single argument in support of the Trinity, which his opponent may not fairly use in defence of his own belief. There are some very curious extracts from the writings of a Brahmin on this subject, inserted by Captain Thrush in a pamphlet in answer to Mr. Richardson's defence of the Athanasian Creed, which are deserving of the serious attention of all missionaries.

In conclusion, I must express the anxious desire I feel that some effective means may be adopted for calling the attention of the Unitarian public to this interesting subject. London is doubtless the proper place in which to originate these measures, and some of the active members of the Unitarian Fund will, I hope, come forward with an offer of their services in establishing a missionary society for the East Indies, and I have no fear whatever of a failure, feeling confident that such an establishment would meet with the cordial and zealous support of Unitarians in all parts of the island. It appears to me little less than a libel on the cause to fear that every thing desired by Mr. Adam might not be accomplished, if active and judicious measures were taken, with the exception perhaps of sending out his number of learned missionaries, as I understand that there is at present rather a deficiency in the supply of our own places of worship. It appears to me that were Mr. Adam provided with the printer, press and paper, and the necessary pecuniary means, that he would in a short time be able to supply himself with native teachers in every way fitted for missionaries, and

who, from their perfect knowledge of the language and customs, would labour with an effect that an European would with difficulty attain.

B.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCC.V.

Coughing Eloquence.

Strange as this phrase may seem, it is borrowed from the history of the pulpit among our French neighbours. "*L'Eloquence Tousseuse*" marks a period in the annals of preaching. Of this era, Olivier Maillard, a Cordelier preacher and Doctor of Divinity, was one of the most characteristic specimens. His sermons were published after his death with caricature prints, an appropriate embellishment. The most singular of these productions was printed by itself, under the following title: "*Sermon d'Olivier Maillard, prêché le cinquième Dimanche de Carême, en la ville de Bruges, l'an 1500, en 4^o.*" This is a curious volume, much prized by bibliographers. In the margin are inserted the words *Hem! Hem!* at the places where the preacher paused, in order to cough; and he professedly designates these passages thus marked as models for the same pulpit-action. (See De Bure's *Bibliographie*, volume de *Théologie*, No. 510.) This reverend buffoon was a great favourite with the high and mighty of his day, and was employed in important embassies by Pope Innocent VIII., by Charles VIII., King of France, and by Ferdinand, King of Arragon. He died at Toulouse in 1502.—One anecdote told of him is creditable to his character.

He had insinuated in his sermons some satirical strokes at Louis XI., who, in consequence, ordered a message to be conveyed to him that he would throw him into the river. "The King is master," he replied; "but tell him that I shall sooner get to Paradise by water, than he by post-horses," alluding here to the relays of the post, just established by Louis. (*Biographie Universelle*, T. XXVI. p. 238.)

SELECT NOTICES OF FOREIGN LITERATURE.

Account of M. DE CLERCQ, a Dutch Improvisatore.

(Translated from the *Musée des Variétés Littéraires*, for April 1823, pp. 152, 153.)

Amsterdam, February, 1823.

A most extraordinary phenomenon is to be found at this place,—a *Dutch Improvisatore*. Between him and the *Italian Improvisatori* we can institute no comparison; for M. de Clercq, who is distinguished in the commercial world, applies himself with zealous industry to his calling, and in his leisure hours alone, having arrived but at the age of seven and twenty, he has acquired a profound knowledge of history, modern history especially; of the Greek, Latin, Spanish, Italian, French, English and German literature, and of the literature of his own country. Of this knowledge he gave a brilliant proof in his essay on the subject proposed by the second class of the Institute: *An Examination of the Influence of Spanish, Italian, French and German Literature on the Literature of Holland*; an essay which obtained for him the golden prize, in the sitting of 1822. With an impartiality as unswerving as his acquaintance with those writers is extensive, he admiringly quotes the verses of Calderon and of Tasso, of Voltaire, of Byron, and of Schiller. To his large acquirements M. de Clercq adds the inspiration of the poet. Hitherto his pen has preserved but few of his verses; frequently, however, in a circle of friends, when a subject is pointed out, he rises, and after revolving it in his mind for one or two minutes, pours forth a torrent of ideas and images in the noblest strains of poetry. At an entertainment of a political nature, given at the end of the year 1820, or the beginning of 1821, a gentleman requested him to sing *the journey of the King of Naples to Laybach*. Rising immediately, in lines full of poetic fire he sketched the beautiful country of Italy, dwelling on its most lovely part—the paradise of Naples; traced its political revolutions, which are not less dreadful than the natural revolutions

that undermine its capital; depicted the Romans, the Goths, the Greeks of the lower empire, the Saracens, the Normans, and the Hungarian, Angevin, Arragonese, and French princes, who have by turns been its invaders; pointed out the efforts made by the unhappy country, eternally subjected to the caprice of foreign usurpers, to obtain the freedom which eludes its grasp; and, lastly, narrated the events of the year 1820, and the dangers which again threaten the independence of that classic ground, which appears for ever devoted to slavery.

On another occasion, the ladies in a numerous assembly were desired to propose a subject to the poet: *One's Native Country*, and *The Death of Socrates*, were the two themes most strongly recommended; M. de Clercq united them in one effusion. Nothing, perhaps, excites our admiration so much as that flexibility of talent which enables him to seize with equal strength of genius objects the most dissimilar. In one of those evenings devoted to his intimate friends, *The Chase* had been the subject of his extemporaneous verses; a few minutes afterwards he was entreated to celebrate the poet *Schiller*; his enthusiasm was instantly kindled, and with the hand of a master he traced the characteristics of this most distinguished of the tragic bards of Germany, translating at the moment some of Schiller's most brilliant passages into Dutch verse. One of those effusions, most calculated to impress the memory, was that entitled *Melpomene*, which he gave at a meeting of the members of the *Institute*, at the house of M. Wisélius. On that occasion the Professor Kinker, of Liege, one of the most celebrated Dutch poets, who had not hitherto been convinced that the enthusiastic praises bestowed on M. de Clercq could be merited, had the opportunity of appreciating his wonderful powers. The *Improvisatore* began with the feeble infancy of the dramatic art, then portrayed its vigorous youth in the genius of *Æschylus*, *Sophocles* and *Euripides*; giving in brilliant touches, instantly recognized by the best Greek

scholars of the Institute, the distinctive traits of those three poets; afterwards passing in review Italy, France, Spain, England, Germany, and lastly, Holland, he offered a rapid yet admirable sketch of the dramatic literature of each of those countries. The applause which followed this effort of genius was sincere and universal.

With a talent so uncommon and so deserving of admiration, M. de Clercq has manners the most artless and gentle, and a mind imbued with noble and religious feelings.

The writer of this article, who has sometimes had the gratification of hearing M. de Clercq, appeals for

the truth of his statement, to the testimony of all who have enjoyed the same advantage,—to Messrs. Wisénius, Kinker, Bilderdyk, Pollens, &c. It is a great triumph for Holland, whose language is so little known, and so ill appreciated by strangers, to produce not only poets of the first rank, but also an *Improvisatore* of such extraordinary merit.*

* We publish this article in the words of its author, a Dutchman eminent for his literary acquirements.

INTELLIGENCE.

FOREIGN.

FRANCE.

The election of a Foreign Associate of the French Institute, in the room of the late Dr. Jenner, took place on Monday the 24th ult. The following gentlemen were proposed:—Dr. WOLLASTON, Dr. YOUNG, M. OLBERS, M. SÆMERING, M. VON BUCH, Mr. LAMBTON, Mr. BROWN, Mr. DALTON and Mr. OÆSTED. The number of members who voted was 44; and the ballot was as follows, Dr. WOLLASTON, 38; OLBERS, 5; VON BUCH, 1.—It is highly honourable to the English nation, that out of nine persons proposed to the Institute, of all the learned and distinguished men of the civilized world, five should be Englishmen.

PORTUGAL.

The Government of Portugal has advertised for the best digest of a civil code for that kingdom, in the place of the old system. The reward for the most approved system is 30,000 crusades of gold, or about £10,000; to be paid in several years. The successful candidates are to be rewarded according to their merits. The competition is open to persons of all countries.

AUSTRIA.

ONE of the most distinguished poets of Italy, PICARIO, has been sentenced,

at the age of 28, to fifteen years' solitary imprisonment in the fortress of Spitzberg. His crime is that of being a *Carbona*.

RUSSIA.

Extract of a Letter from Bailatzeck, in the Ukraine, dated Jan. 16, 1823:—"I had seen but a very imperfect account of the * * * before I received your letter. *The Morning Chronicle* was, I believe, the only paper that gave a full history of it, (as some of the papers say,) and that is one of the newspapers, the entry of which into this country is forbidden. The same restrictions have prevented my seeing the works of Lord Byron, which you mention. I should like to have seen the whole of what he says of Southey, and especially how *The Edinburgh Review* will treat him; but this I shall not be able to do, as *The Edinburgh Review* is also forbidden. The affair of the Bishop is a very unfortunate matter for the clergy of England, which is so great an aid to the Government; in other countries, as this, where the clergy have no influence whatever on the public, being of the lowest origin, and living like common peasants in cabins, their daughters tilling the ground and tending hogs and cattle, such an affair would have been of but little import, as the Government does not want the aid of any other power. The Christian religion, too, is so interwoven in the English Government, that the secession of

any of the subjects from it would be a serious evil; here all religions are absolutely tolerated, and of so little import is a difference in this respect in any subjects, that so late as the reign of Catherine some villages in the South changed from Christians to Jews.—There were no priests there, and the people feeling a want of some religion listened to the Jews, who were amongst them, and became converted, and this took place in perfect quietness The Government has ordered no young person shall study in the Universities of those countries where such principles are disseminated."

INDIA.

Religious Battle during the Mohurrum.

Secundrabad, Sept. 23, 1822. A very unpleasant occurrence has taken place in this city during the present Mohurrum festival. The particulars which I have been able to obtain are as follows:—About a week ago, a dispute arose on some religious point, (said to be whether Mahomet was or was not to return to this world,) which dispute was referred by both parties to one of the head Imaums, who decided that he was not to return: on which one of those who expected the return of Mahomet, immediately struck his creese into the Imaum's throat, which killed him. On the 20th inst. the two parties came to the outside of the city and fought a pitched battle, which continued a considerable time, when an officer of rank, in the Nizam's service, named Neeaz Buhadour, was dispatched to put a stop to the affray; but he had scarcely time to interfere when one of the combatants (I believe a Patan) struck off his head.

The affair having, in consequence of this assault on the person of his Highness's officer, become important, orders were immediately dispatched to Bolarum, for the brigade of Nizam's infantry to march for the city, which was accordingly done early on the morning of the 21st. The troops under Col. Doveton's command are encamped at the French Gardens, and every thing appears quiet. Among the combatants were about 300 hun-

dred Patans, who fought on one side of the question, and destroyed upwards of two of their opponents for one of themselves. Betwixt 300 and 400 are supposed to have been killed and wounded. The death of Neeaz Buhadour is much regretted, I understand, by the European part of the community who knew him: no doubt, steps will be taken to discover the author of his death. The Patans are said to have taken refuge in Col. Doveton's camp, being afraid to return to the city.

The gaieties of this station still continue. There is either a ball or play each month. We had a ball last, and there is to be a play on the 1st proximo, which, from the ability of the *corps dramatique*, is expected to afford much satisfaction. A masonic lodge has been opened here, which from the respectability and number of its members, it is supposed will become one of the most flourishing in India.—*Calcutta Journal*.

Disturbance in the neighbourhood of Hyderabad. (Extract from a private letter, dated Hyderabad, 23rd Sept. 1822.) There has been a terrible disturbance in the neighbourhood of this city: the Pathan population of Chincul Goorah, a suburb, murdered a Hafiz, in consequence of some disputed point of faith, and the whole armed population of the city to the number of 50,000 turned out to take revenge. The inhabitants of Chincul Goorah, to the number of 1,500, armed to a man, (and even their children stood their ground,) sallied out, took two guns and a standard, and then stood at bay. Some hundreds of Juwan-murds have been cut up, and the plain was strewed with strapping carcasses, disfigured by ghastly wounds. The Bolaurum troops, on the day following the fight, drew up on the height, commanding the village, to preserve the peace; and yesterday, without firing a shot, the matter came to an amicable adjustment, under the excellent arrangement of Mr. Metcalfe. The part the Bolaurum troops have taken is very gratifying; no violence has been used: we have stood neutral, and the Pathans have quietly withdrawn from the Nizam's territory, under British guarantee.—*Madras Gazette*.

DOMESTIC.

Christian Tract Society.

THE Anniversary Meeting was holden, (as mentioned in p. 249,) on April 24th, at the Old London Tavern. The Treasurer presented his report, which stated that he was in advance £22. 12s. 9d.

The Secretary then read the Committee's Report, which described the last year as having been one of unusual expenditure, as, to keep up the series, they had been obliged to reprint no less than *nineteen* of the Tracts. They had consequently felt considerable pecuniary embarrassment, and had at one time resolved on making another appeal for aid to the friends of the institution. But the fear that a second appeal so soon after that made in 1821, and so promptly and generously met by the Subscribers and Friends at the anniversary meeting, might prove injurious, deterred them from having recourse to such a means of relief. They submitted to the meeting the reasonableness as well as the necessity of a new scale of prices being agreed on, because purchasers of quantities of any one Tract obtained them at a cheaper rate than the Subscribers who took for their allotments one or two copies of the entire series, as they then paid the full retail price for each Tract: and Subscribers who took for their annual allotment, or purchased, 25 copies of any of the Tracts, had them at a price which in very few cases covered the expense actually incurred for paper, printing, stitching, &c. &c. The allowance to Subscribers purchasing not less than 25 copies was stated to have hitherto been 46 per cent., and to Non-subscribers from 33 to 38 per cent., the scale of prices having necessarily been so drawn up as to admit of this variation. When the series was short, the Society could afford to print larger impressions of each of the Tracts than it now could, and consequently at considerably less expense; but now that the series had become very long, the Committee could not venture to print more than 2000 each of those Numbers which required reprinting—and of these there must be several every year, and in some years from ten to twelve of them. The stock on hand, it was stated, must always be from 45,000 to 50,000. The Committee proposed that purchasers of quantities should still be allowed a liberal per centage; but urged the certainty of the Society being involved in increasing pecuniary difficulty if it continued to make so large an allowance as it had hitherto done. The necessity of having recourse to the measure suggested was readily acknowledged by the meeting, and the

drawing out of a new scale of prices was referred to the Committee. (For this, see the wrappers of the Repository and Reformer for the present month.)

Two new Tracts have been printed during the last year, viz. Mrs. M. Hughes's second part of *The Family Dialogues*; and *The Conduct of the Elder Brother, on Account of the Father's Treatment of the Lost Son*, by the Rev. R. Wright. The latter Tract concludes Mr. Wright's series on the interesting parable of the *Prodigal Son*. Of each of these Tracts 2000 copies were printed—and of the nineteen reprints 39,500, making a total of 43,500 copies printed since the last anniversary. The Society was stated to have printed altogether 360,500; to have circulated 298,856, and to have on hand 61,644. From this large stock the Subscribers had to be supplied with their allotments for the current year.

During the past year the Committee have found channels for sending sets of the Tracts to several public bodies at Paris, and to a Lady who wanted them because most of the cheap publications there circulated among the poor were of a *mystical* nature; to the libraries of the Spanish and Portuguese Cortes; to Tripoli, His Excellency Al Cherif Hassuna D'Ghies, the Ambassador from that kingdom, kindly engaging to translate some of them for the improvement of his countrymen; and to M. Bowyer, the President of Hayti, who is also very desirous of improving the mental and moral habits of the interesting people over whom he presides. Port-au-Prince having been nearly destroyed by fire just at the time the vessel which carried out the Tracts arrived, the Committee did not know whether the President had received them; but the Society was gratified with the intelligence which arrived on the day of its meeting, contained in the Government Diary, that the Portuguese Cortes had had the Tracts formally presented by a member of its own body, and a resolution was passed by that magnanimous assembly, that the present was gratefully accepted, and that the Tracts should be entrusted to the care of the Committee of Public Instruction, that such of them might be translated as were judged likely to benefit the public. A set had also been forwarded to William Roberts at Madras, and to the Rev. William Adam, of Calcutta, with an expression of the Committee's hope, that the enlightened *Ram-mohun Roy* might deem some of them worthy of being translated into the languages of Hindoostan, and as calculated to second his benevolent effects to spread among his countrymen a knowledge of the pure morals and universal philanthropy inculcated by the Christian reli-

gion. The Committee had also embraced an opportunity of sending out to India 50 sets of the Tracts under the care of *John Cumming*, Esq., late of Exeter, who is going to settle at Calcutta, and who has kindly undertaken to use his best efforts to get a depôt established in that city, and to promote the circulation of the Tracts. On the whole, the Committee felt authorized in congratulating the subscribers, that a wider field had been opened during the past than during any preceding year since the establishment of the Society, for making known their very instructive publications. But, in making the before-mentioned grants while the Society's finances were at so low an ebb, they hoped for, and, we are happy to add, readily obtained the sanction of the meeting.

The property of the Society was reported to be as follows :

Due from Booksellers,	}	£86	7	5
Country Societies, &c.				
on sale or return				
Estimated value of the	}	370	3	1
Stock on hand				
		456	10	6
		<hr/>		
Owing to the Treasurer		22	12	9
— for Paper		33	0	0
— for Boarding, &c.....		13	16	6
— for Printing		3	3	2
		72	12	5
		<hr/>		
Balance of the Society's	}	£383	18	1
Property				

The following gentlemen were chosen into office for the year ensuing ;

Treasurer.—*JAMES ESDAILE*, Esq.

Committee.—Messrs. *J. Bowring*, *J. Fernie*, *Freud*, *Hart*, and *S. Hart, Jun.*, *Holt*, *Leach*, *Parkes*, *Dr. T. Rees*, Messrs. *R. Taylor* and *W. Wood*.

Auditors.—*C. Richmond*, *S. Bayley*, and *J. Todhunter*, Esqrs.

Collector.—*Mr. C. Fox*, 33, Threadneedle Street.

The Secretary declined being re-appointed to office, for the reasons assigned at the last Anniversary ; but, for the convenience of the Subscribers, consented to act till they had been supplied with their annual allotments.

The Subscribers and their Friends afterwards dined together, the Rev. *R. Aspland* in the Chair.

General Baptist Assembly.

THIS Annual Meeting was holden, as usual, at Worship Street, London, on Whit-Tuesday, May 20th. The devo-

tional services were conducted by *Dr. Evans*, of Islington, and *Mr. Briggs*, of Bessel's Green, Kent ; and *Mr. Chapman*, of Chatham, preached from 1 Tim. i. 11, *According to the glorious gospel of the blessed God, &c.*

At the meeting for business, the Rev. *R. Wright*, of Trowbridge, (the preacher elect,) presided as chairman. The letters from some of the churches contained an account of an increase of members, but others described their state as being similar to what it was at the last anniversary. The removal of *Mr. Chapman* to Chatham, appeared to be felt as a heavy loss by the church at Billingshurst, which is now destitute of a minister ; but the services of *Mr. Briggs*, late of Selby, have proved highly acceptable to the church at Bessel's Green, where, and in the neighbouring villages, there seems a prospect of his labours being successful. The most interesting letter was one from Nantwich, describing the progress from Trinitarianism to Unitarianism, on the Arian hypothesis, of *Mr. John Cooper*, the minister, and his congregation, and their open avowal of reputed heterodoxy. The letter expressed a wish that their church might be received into union with the Assembly, with which they could now conscientiously unite, and from which they hoped immediately to receive advice. The writer mentioned several villages in the neighbourhood of Nantwich, which would form an important missionary circuit, and in which there appeared a favourable disposition to receive the Unitarian doctrine. *Mr. Cooper's* church was proposed to be received into union with the Assembly at its next anniversary, as was also that under the pastoral care of *Mr. Wright*, at Trowbridge. (*Mr. Cooper's* letter will, it is believed, appear in the *Christian Reformer* for the present month.)

The case of the Cranbrook church, inserted in the last month's Repository, (p. 248,) and the remaining heavy debt (upwards of £900) on the chapel at Dover, were laid before the meeting, and recommended by it to the kind consideration of all the churches in union with the Assembly : and the writer begs leave to solicit the attention of the Committees of Fellowship Funds among Unitarians generally to both these interesting cases.

The most prominent feature of the Committee's report was, an account of the inadequacy of their funds for maintaining for another year the two Students now under the care of the Rev. *James Gilchrist*, at Newington Green ; and the writer trusts he need only mention the following facts to insure so important an institution the more liberal support of the

Unitarian public. Mr. Valentine, of Diss, while the Academy was under the superintendence of Dr. Evans, at Islington; and, since that gentleman resigned the office of Tutor, Messrs. Squier, of Edinburgh, Chapman, of Chatham, and Taplin, of Lewes, were all educated under the patronage of the General Baptist Education Society. The readers of the Unitarian Fund Register (No. III.) will learn how zealously three of these young ministers are endeavouring to promote the Unitarian cause, while the respectful testimony borne to the character of Mr. Squier, in the Monthly Repository for March last, (p. 181,) will sufficiently demonstrate the value of his services in the northern capital; and, it is hoped, adequately plead the just claims of this institution on the friends of evangelical truth and righteousness, for countenance and support.*

At the close of the business the ministers and their friends dined together at the White Hart Tavern, Bishopsgate Street, Mr. Chapman in the Chair. In the course of the evening, the company was addressed by several gentlemen, among whom were Drs. Evans, T. Rees, Southwood Smith, and Messrs. Fullagar, Wright, &c. &c.

Unitarian Fund Anniversary.

THE Annual Meeting of the Unitarian Fund was held on Wednesday the 21st inst. at the Chapel in Parliament Court. The devotional services were conducted by the Rev. G. Kenrick, Rev. S. C. Fripp, and Rev. J. Fullagar. The Sermon was preached by the Rev. H. Acton, of Walthamstow. The preacher's text 1 Thess. ii. 13, from which he discoursed with much ability on the grounds of faith and the excellence and power of truth. The Sermon, will, we hope, be laid before the public, according to the strongly expressed wish of the company at the dinner. After divine service, the Subscribers proceeded to the business of the Society, Mr. James Young in the Chair. As the Report of the Committee and the Resolutions will be stitched up with the present number, we need not detail them here. The case of William Roberts excited much discussion, and it was finally resolved, that £100 should be annually devoted to the support of the mission at Madras. As this was probably the last

time when the Society would meet in the chapel at Parliament Court, it was unanimously resolved to present £50 towards the erection of Mr. Fox's new Chapel in Finsbury, as an expression of the gratitude of the Society for the support uniformly rendered to their cause by the Parliament Court Congregation.

At the annual dinner at the London Tavern, there were about 280 gentlemen present, Mr. J. T. RUTT in the Chair, who presided with his well-known ability. The Meeting was enlivened by the presence of the Secretary, Mr. Fox, who is so far restored to health as to be able to resume his public and official duties. His speech, on his health being given, was abundant in humour and strikingly eloquent. In the course of the evening several gentlemen addressed the company: Mr. Acton, Mr. Hornby, (the Deputy Treasurer, who acted for the Treasurer, Mr. Christie, unavoidably absent,) Mr. G. Wood, (of Manchester,) Messrs. Hill and Talfourd, (barristers,) Mr. Wright, and others. We lament that we have no minute of any speech but Mr. Wright's, of which the following is, we believe, an accurate report:

"I rise, Sir, to thank you and this Society, for the very kind and too flattering notice you have taken of me. It is not possible for me to find words that will do justice to my own feelings on the present occasion. My connexion with the Unitarian Fund I have regarded, do still regard, and shall ever regard, as one of the happiest circumstances of my life: it has given me opportunity of extending my exertions, in a cause which will ever be dear to me as life itself, to the most distant parts of this island, and of labouring incessantly for the promotion of that glorious cause. I wish to express distinctly the obligations I am under to this Society and its Committees. They gave me, Sir, the whole island for my bishopric; it is true, to this bishopric were not appended a palace and large worldly emoluments; and what has a Missionary of the pure gospel to do with palaces and worldly emoluments? But they gave me in connexion with this bishopric what is far more valuable; they gave me their judicious counsel, their powerful countenance, and able and effective support, in the important work in which I was engaged: and what can an Unitarian Missionary need more? With the weapons furnished by reason and scripture he may go on to demolish the strong holds of error, and spread successfully the Unitarian doctrine among the mass of the people. I cannot forget, Sir, what were my feelings, and what I believe were the feelings of others with whom I had the honour of acting, when this lasti-

* Subscriptions or donations would be thankfully received by the Treasurer, John Treacher, Esq., Paternoster Row; the Tutor, Rev. James Gilchrist, Newington Green; or the Secretary, Mr. G. Smallfield, Homerton.

tution was first established. If, then, it was regarded as an experiment, it has long ceased to be so regarded; it has long been well established, and may now be regarded as a parent institution, others having sprung from it, in certain districts; and I ardently wish that its children may rise up in every district of the kingdom, to aid and be aided by, and act in concert with their venerable parent, the London Unitarian Fund. I bless heaven, Sir, that I have had strength to go on in its service until it is so well established, and has produced such important effects." Mr. W. then referred to the new aspect which Unitarianism has assumed during the last few years, to the new churches which have been formed, many of them consisting of the poor and unlearned, and stated as facts, which had been proved by the operations of the Fund, and of which he had witnessed the proof, that Unitarianism is capable of being, and now is in many places, the religion of the poor and unlearned, and his full conviction, that of all religious systems it is eminently calculated to be the religion of those despised and numerous classes, as being perfectly level with their capacity, containing a provision for their moral and spiritual wants, and requiring nothing but what they are capable of doing; that Unitarians can no longer be charged with dwelling in the frigid zone of Christianity, with being without zeal; and that he had seen its efficacy in destroying bigotry and producing Christian charity. He expressed his deep regret in having been compelled by increasing years and infirmities to withdraw from an office in which he experienced the purest pleasure; but that though he retired from the field, before the conflict with error, superstition and bigotry was concluded, it was not till the victory was ensured; and with the determination that if the enemy assailed his quarters, they should find him still in his armour and ready to renew the contest with all the strength he had remaining. This led him to mention the controversy in which he is now engaged, having been attacked by a Calvinist minister at Trowbridge. In which controversy he stated, that one important point is ascertained, i. e. that though the Unitarian doctrine can be expressed in the words of scripture without addition or comment, the Trinitarian doctrine is acknowledged by his opponent to be incapable of being so expressed. Mr. W. distinctly expressed the obligations he felt to the successive Committees and officers of the Unitarian Fund, and concluded with saying, "You may have missionaries of

superior learning, of greater talents, but I have been resolved that you shall have none who will be more devoted to the cause, who will serve you more faithfully, or with greater zeal."*

The next day, Thursday the 22d, the first stone was laid of the new *Finsbury Unitarian Chapel*, when Mr. Fox delivered an address, of which, as well as of the ceremony, we hope to be favoured with some account.

On the same day was held the Anniversary of the *Unitarian Association*, when an interesting Report was read, which, together with the Resolutions, will be found attached in a separate form to this number.

Protestant Society for the protection of Religious Liberty.

The Twelfth Anniversary Meeting of the Protestant Society for the Protection of Religious Liberty was held on Saturday, May 17th, at the City of London Tavern, Lord DACRE in the Chair.

The Chairman, having made a few prefatory observations, requested Mr. Pellatt, one of the honorary Secretaries of the Society, to read the proceedings of the Committee since the last General Meeting, which being done,

Mr. JOHN WILKS, the other honorary Secretary, rose to address the Meeting. He thanked them for their attention to his former hints at preceding anniversaries, and after alluding to some congregational disputes at Amersham and Guildford, related the results of some proceedings which were pending at the last meeting. He then entered upon the circumstances for the present year; and first, according to custom, he would advert to the subject of pecuniary demands. As to turnpike tolls, a new act had been passed since their last anniversary, introduced by Mr. Frankland Lewis. By this act, 3d Geo. IV. chap. 126, sect. 32, it was enacted, that no tolls should be taken "of or from any person or persons going to or returning from his, her, or their proper parochial church or chapel, or of or from any other person or persons going to, or returning from his, her, or their usual place of religious worship tolerated by law, on Sundays, or on any day on which divine service is by authority ordered to be celebrated." By sect. 53, a penalty, not exceeding £5 is enacted for demanding a toll from persons exempt;

* We learn that Mr. W. intends publishing a Review of his Missionary life and labours at as early a period as circumstances will enable him to do it.

no appeal is allowed, unless the penalty exceed forty shillings. On this subject the Committee had had several applications, and in several instances the imposition of tolls had been successfully resisted. Success was of importance not as a mere pecuniary relief. There was nothing small or narrow connected with the principle on which they contended for exemption. The object was to preserve the rights and equality of the Dissenters.—As to the next branch of pecuniary demands, those for assessed taxes, he repeated that neither chapels nor school-rooms could be rendered liable if no emolument proceeded from them. A demand of poor and highway rates had been made upon Mr. Hallett, of Caple, near Ross. In some cases the Committee had advised the parties how to conduct their appeal against these impositions. After adverting to the case of the Rev. W. Roby, of Manchester, the worthy Secretary proceeded to the subject of Easter Offerings. The most prominent and important case of this nature, was that of Mr. Peter Watson, shoemaker, of Newcastle-upon-Tyne, who had been imprisoned for contempt of the Ecclesiastical Court, arising out of a demand for Easter Offerings. That was a case of striking and singular oppression. As to demands, partly pecuniary, the first he should notice was that communicated by the Rev. J. Fletcher, relative to the students of the academy at Blackburn, who had been drawn for the militia. The opinions of the Attorney and Solicitor-General had been taken as to that case. There were instances in which parochial relief had been withdrawn because its unhappy objects had dared to dissent in opinion from the Church. A pauper, named Mary Stovell, who, with her three children, had received 7s. 6d. weekly from her parish, had had her allowance discontinued; though, after some trouble, it had been again granted. An application had been made by Mr. J. G. Pike, of Derby, respecting the validity of the registry of baptisms. That was a subject of the highest importance. From the Rev. Mason Anderson, of Sandwich, they learned that restrictive orders had been given by the governors of hospitals as to the admission of Dissenters. It was, however, expected that these orders would soon be withdrawn. The Rev. J. Paice, of Horncastle, stated that refusals had been given to admit the children of Dissenters to the grammar school.—After speaking of the Bethel Union, and the restrictions on the attendance of soldiers at divine worship, the worthy Secretary proceeded to narrate a case which had occurred at Syden-

ham, near Thame, in Oxfordshire, which displayed the meanness and malice by which Dissenting Ministers were not unfrequently annoyed. After some unsuccessful endeavours to drive away a minister who was preaching there, the friends of the Rector had had recourse to their derrier resort. They went to the publican at whose house the preacher was remaining, and threatened him that if he did not "reject the Methodist," they would refuse to sign for his license at the next sessions. Another person, at whose house the preacher was allowed to speak, was promised a pound note, if he would turn him out of his house. The preaching was accordingly discontinued there, but the man never received his one pound note. In some places, it seemed, by the Rev. Mr. Dagley, of Chapel-end, that clauses were introduced, by which Dissenters were excluded from becoming members of benefit societies. He was sure it was only necessary to mention this circumstance, considering the general intelligence of the magistrates of quarter sessions, to have the odious restrictions removed.—He would now allude to the riots and disturbances by which Dissenting places of worship had been annoyed. He would first call their attention to the case of Mr. Elias Jackson, of Ickford, in Oxfordshire, whose life had been put in danger; but in consequence of a prosecution against the offender, which had been settled, he now worshiped in peace. At Corfe Mullen, near Poole, a disturbance had taken place in the meeting-house of the Rev. J. Shoveller: and in this case it was his (Mr. W.'s) duty to say, that Mr. Bankes, the Member for Corfe Castle, had not acted in the manner in which it was to have been hoped a man would have acted who made such professions of liberality. Though the disturbance took place while the congregation were assembled in the place of meeting, yet, because the preacher had not actually commenced preaching, Mr. Bankes, before whom the case was heard, dismissed the complaint, and refused the redress which the law provided. While our county Members were supposed to speak the sense of all classes of their constituents, to whatever religious denomination they might belong, he (Mr. W.) had no hesitation in avowing that he felt glad that Mr. Bankes was not elected for Dorsetshire: and he hoped if that Honourable Gentleman presented himself again as a candidate, that the Protestant Dissenters would not forget to be true to themselves and to their country, in rejecting his pretensions. At Bradfield, near Bury, and at Canterbury, some circumstances had occurred extremely im-

portant. At Bradfield a disturbance was made in the chapel of the Rev. Mr. Sloper, Beccles. A prosecution was commenced and tried at the quarter sessions. There was no doubt either as to the offender or the offence, but the Chairman took a legal objection by which the prosecution was defeated. Though the place of meeting was duly certified in the ecclesiastical courts, yet it was held by the Chairman that it was also necessary that a copy of the certificate should have been transmitted to the clerk of the peace at the county sessions. According to the opinions of this Chairman, the law implied that the place of meeting should be certified not only by the ecclesiastical but also by the civil tribunal. If this doctrine were established, it would completely nullify the act of toleration. It was, however, fortunately not in the power of this Chairman to establish his doctrine. He addressed a jury; he told them that in the absence of legal proof of the registration of the chapel, it was impossible that the defendant could be convicted. The jury was composed of honest yeomen. They exercised their own judgment as to the guilt or innocence of the defendant, and they found him guilty. Three times the Chairman sent them back, each time addressing them in the language of reproof. Three times the jury returned firmly into Court, and repeated their verdict. At last a friendly magistrate interposed. He said he had no doubt the Chairman would agree to the verdict, if the Dissenters would not insist upon punishment. The prosecutor yielded to the suggestion, which, doubtless, was kindly meant, and no penalty was inflicted, though the verdict was recorded against the defendant. In the great, ancient and populous city of Canterbury there had been some transactions which even in these marvellous times partook of unusual marvel. A place had there been registered by a new sect, denominating themselves Arminian Bible Christians. He (Mr. W.) cared not what were the peculiar tenets of this sect. It was not necessary to offer either justification or apology for them in that society. They were disturbed while assembled for purposes of divine worship, and the females grossly insulted. They were determined to appeal to the protection of the law. They applied to a magistrate, who told them they must attend before a bench of justices; they attended accordingly before the divan, when the first thing done was to call for the production of their license. It appeared that these justices had seen, in some Suffolk paper, the decision of the Bury Sessions, and on the authority of that decision, they required proof that the

license had been recorded at the sessions, as well as registered in the ecclesiastical tribunal. On failure of this proof, one of these justices told the complainants, "You have no right to redress. You were illegally assembled; and if you assemble again I will interfere myself, and commit you to prison." What were the consequences of this determination? That 500 or 600 persons inoffensively, if not laudably assembled, were to be exposed to the outrages of a disorderly multitude. If the doctrine of the Bury Sessions were correct, there was not a place of meeting in England duly licensed. They were required by law to register their places of meeting, and to hold their meetings open, that under pretence of religion they might not carry on factious designs. It was not in their power to controul the registrar or clerk of the peace; and if the law required them to exchange annually, the consequence must be, that for eleven months and three weeks in every year they must be not legally registered. In the opinion of the Solicitor-General, who had been consulted, the Dissenters had fulfilled all the law required of them, when they certified their places of meeting in the Ecclesiastical Court, and it followed that the power exercised in the cases at Bury and Canterbury, was illegal and unjust. The opinion of the Solicitor-General had also been taken as to the outrage at Canterbury. He said, "upon the facts as stated in the case, I strongly recommend a prosecution. Outrages of this nature ought not to be allowed to pass unpunished." At Canterbury, however, a jury was returned pretty much to the mind of those who were against the prosecution. The prosecutors attended at the hazard of their lives. Stones were thrown at them, and it was evident that the fury of their enemies was such, that if martyrdom had been necessary, it would have been resorted to in support of their right to persecute their fellow-christians for worshiping God after the dictates of their own conscience. A bill of indictment was found against seven of the rioters under circumstances similar to those which have excited the attention of the Legislature to our sister island. At Southam, in Warwickshire, there had been another case of disturbance, and there also redress had been refused, but on another pretext; a good woman there thought she could best learn her religious duties by attending a meeting-house; her husband went after her, violently assaulted her, and dragged her away. In consequence of this disturbance to the congregation, an application was made to a neighbouring magistrate. The man was summoned, but, on hearing the case,

the magistrate dismissed the complaint, on the ground that he had only incidentally disturbed the congregation, and that he had an unquestionable right to prevent his wife from attending the meeting. At Anglesea this doctrine had been carried to a greater extent: a man was indignant that his wife should attend a place of worship of which he did not approve. He declared, therefore, that if she went any more, he would break all the windows of the meeting-house, and would besides do some act that should astonish and surprise them. He did not mind going to prison so as he had his revenge on the Methodists. At the next meeting the wife attended, and her feelings being excited by the enthusiasm of the preacher, she was led to exclaim, "Praised be the Lord!" The husband seized upon her, and began to drag her out; the woman fainted, and the whole assembly was thrown into a state of alarm and agitation. The man meanwhile persevered in his brutal attempt to drag his wife away. Her neckerchief was loosened in the struggle, and she was almost strangled in the face of the congregation. This man was brought before the quarter sessions, and there also the question occurred, what was the proof of registration? On this occasion the certificate had been left with the Bishop of Bangor, and it happened that no book was kept in the diocese. Though the original certificate was produced, it was held by the Chairman that a book must be produced, and in the absence of a book, the place, in his judgment, was illegal, and the indictment could not be sustained. The Chairman added, that it was "an unlawful act against the law of God and of his country, to allow a man's wife to become a member of a society against the will of her husband, and that he had a right to prevent his wife from attending it." The jury, however, felt as men, and as Welshmen too. They acted on their own judgments of right and wrong, and returned a verdict of guilty. The Chairman refused to pass sentence upon the offender. He was persuaded the verdict was contrary to law, and he discharged the defendant, on finding bail to appear hereafter. In consequence of this decision, a panic pervaded all the cottages in that neighbourhood. They had entreated to know what was the law. They had begged for some message to cheer their drooping spirits, and fortify their sinking resolution. The Committee had prepared a case, and taken the opinion of eminent counsel, who stated distinctly that the verdict was correct, and that on a *mandamus* the Chairman would be compelled to do his duty of passing sentence on the defendant.—He now came

to the subject of refusals to bury and marry. At Swansea, Mr. Philip Richard, a Baptist minister, complained of the Rev. Henry Williams, curate of Llangevelach, for refusing to bury his child. Such was the law. Lay baptism was not sufficient to entitle its receivers to burial in the parochial ground. It was a foul blot on the law, and he trusted it would soon be removed, and Baptists and Dissenters put in possession of the right of being buried in the general place of sepulture. At Beaminster the clergyman had refused to admit the corpses of his parishioners into the churchyard. At Merthyr Tydvil, in Wales, the children of Baptists were refused marriage unless they submitted again to go through the ceremony of baptism. While Dissenters were bound to be married at Church, which he trusted would not be long, how improper was it that additional obstacles should thus be raised! From Neath, in Glamorganshire, the Rev. John Thomas, a Baptist minister, had written to the Committee to express his apprehensions as to the refusal of marriage there to Baptists, unless they submitted to baptism at the hands of the Established Clergy. One man, who had been twice baptized, was refused to be married unless he would submit to a third baptism. This man had been sprinkled in his infancy. When an adult, he was baptized afresh by immersion. It was in vain that he told the Welsh clergyman of his double baptism. The clergyman was inexorable. He replied, "I cannot look upon you as a Christian, unless I baptize you again." And so, for the third time, rather than delay the blessings of matrimony, he again submitted, and was sprinkled afresh.—He now approached a subject attended with some difficulty—that of out-door preaching. At Burnham, in Norfolk, the magistrates had been troubled by a great number of itinerant preachers. These persons contended they had a right to preach wherever they pleased. Archdeacon Bathurst, the worthy son of a worthy father, had been in particular annoyed by some of these itinerant preachers. They preached opposite to his parsonage-house, and at the door of his Church while service was going on, as if they could exercise their duties nowhere else. As a magistrate, the Archdeacon committed them to prison, but at the quarter sessions he interfered on their behalf, and obtained their discharge. He (Mr. W.) would not say it was proper always to abstain from out door preaching, but preaching in a street or highway was certainly improper. If a right could exist which could be exerted without any regard to propriety, it must follow that there was a right to

gather round every door in Cheapside a multitude engaged in discussing every variety of topics. Such was not the law. Such could not be the law. If above twenty persons were collected in any uncertified place, they were liable to a certain penalty. If any person chose to certify a field, which was not a highway or thoroughfare, the question of the legality of the certification was not settled. The Committee would endeavour to ascertain how the law applied to that kind of certification. If in any instance persons had offended against the law by outdoor preaching, it should be remembered that they had offended indiscreetly, enthusiastically, somewhat intemperately perhaps, but beyond doubt holily. At Peterborough, a prebendary of the Cathedral, who was a magistrate also, directed Mr. Charles Thorpe, of that town, to be taken into custody for exhorting a few persons at the threshold of a friend. At the village of Benefield, near Oundle, James Horner, an itinerant preacher, was taken into custody by order of the vicar and magistrate there; when Horner was brought before this Reverend Gentleman, he asked, "Is this the fellow? Come, I want none of your talk about souls." Horner was then committed under the new Vagrant Act. He was sent to gaol without a warrant, though bail was offered to the amount of £500. Afterwards he was released and suffered to depart without molestation. This was a subject of considerable delicacy. While he (Mr. W.) was prepared to censure any indiscreet indulgence in the practice, he was not prepared to give up the right altogether, and especially when he found it strenuously maintained by some of the best and wisest champions of popular rights. He referred particularly to the well-known case of William Penn, the distinguished member of that excellent, benevolent and pious sect, the Society of Friends, who, in all works of utility and philanthropy, were ever active and foremost. Penn was tried in 1670, for preaching in Gracechurch Street, and he published his trial under the title of "The People's Ancient and Just Liberties asserted." On this trial the Recorder, and the Chaplain of the Archbishop of Canterbury, expressed sentiments which singularly accorded with some now entertained by persons whom he would not name. The Recorder said, "the Spanish Inquisition was excellent, as a good way to prevent schism." And the Chaplain said, "that it would be less injurious to the Government to dispense with profane and loose persons than to allow a toleration to Protestant Dissenters." On looking abroad at the condition of Dissenters, he saw the same scenes acting elsewhere. At Montreal, in Lower Ca-

nada, the Dissenters suffered from precisely the same measures of which that society complained. The majority of the inhabitants were Catholics; but though Catholics, Episcopalians and Presbyterians, legally exercised the rights of baptizing, marrying and burying, yet Dissenters of all denominations were denied them. Lord Dalhousie, the governor, though friendly inclined towards the Dissenters, had no power against the court of appeal, of which the Bishop of Quebec was the head. Of the Protestant inhabitants only 2-15ths were Episcopalians, so that 13-15ths were degraded and oppressed.—He now came to review the general state of religious freedom in the British dominions. In the first place, there was much wanted some more explicit declaration of the Toleration Act. That was of pre-eminent and universal importance. In the next place, it was necessary that their Baptist friends should be protected. There was great propriety in requiring that Dissenting ministers should have authority to celebrate marriage. This power was possessed by the Quakers, than whom a more domestic, pious, or happy people did not exist. It was also enjoyed by the Jews, that long persecuted, but, he hoped, now reviving people. In Ireland, Dissenting Ministers generally had the right, and in Scotland also; why then should it be denied to them in England, where, indeed, it was once possessed? During the commonwealth marriages were rendered legally only a civil contract. Upon the Catholics of England the evil pressed with peculiar hardship. With them marriage was a sacrament, and could be celebrated only by their priests. The consequence was, that all their marriages were unlawful, and their children illegitimate. By law they were as separate and disunited as the most perfect strangers. No tie of kindred, no bond of blood could unite them. If this object—the celebration of marriage by Dissenting ministers—were sought with temper and firmness, he did not believe it would be refused. The next object was to validate the registration of baptisms. The Court of Chancery had decided lately, that a registration of baptism, on Dr. Williams's plan, was not a matter of record. Their places of meeting ought to be exempted from assessment, whether in parochial rates or king's taxes; and, lastly, the repeal of the Test and Corporation Acts was an object of all others to be desired. They were not to be satisfied with an annual Indemnity Act, by which they were pardoned for offences they had never committed. No: they claimed to stand with all their fellow-subjects on the broad and equal basis of the law. Looking at the whole state of the world, he would

not despond, but hope. When he surveyed the course of public opinion, he saw the surface only affected; the deep current beneath flowed on, and would flow on for ever. The shocks of tyranny assailed the great cause of freedom, only as a storm shook the mountain tree to make it strike deeper root than ever, and fix it more firmly against future hurricanes. The friends of liberty looked forward with confidence to the issue of their war with ignorance and oppression, because they had knowledge with them, and error could not withstand it. Truth, freedom and piety, shall finally and gloriously and universally and soon prevail. The worthy Secretary then, amidst the loudest and most enthusiastic applause, concluded his able and eloquent address. He had spoken upwards of three hours.

J. H. BROWN, Esq., LL.D., and barrister at law, observed, that as to the question of the legality of rating places of meeting for the poor, he was of opinion, that the proper way for Dissenters to obtain relief was open to them without any new law. Every species of beneficial property was rateable to the poor. Beyond all doubt personal property was rateable, and the sole reason why it had been left altogether unrated, was because it was impossible to estimate its value. The parish officers of Manchester had never rated places of worship. They had always acted too liberally. At Liverpool, where it was attempted, it was abandoned, because in the next article it was proposed to value all the shipping in the port. That was the manner in which, in all other places, Dissenters should resist such encroachments on their liberties. The gentlemen who filled the benches at quarter sessions were not trained to all the niceties of the profession, and it was not surprising, therefore, that a bench of Welsh justices should have acted as stated by their able and eloquent Secretary. As to out-door preaching, he (Dr. Brown) was satisfied that it was no part of the law that Dissenters should preach at any hour in any place they pleased. Their excellent Secretary had advised them to apply to Parliament for an act for the better explanation of the Toleration Act. Now he, (Dr. Brown,) speaking from his professional experience, was bound, in candour and justice to the Society, to state, that of all acts those which were passed for amending other acts were the most perplexing and unintelligible. There was an act to amend and explain another consisting of only sixteen lines, and yet he knew of five or six cases having gone to the Court of King's Bench as to the meaning of those explanatory lines. The fact was, the ingenuity of a lawyer, he was sorry to say, would easily find, in any sixteen lines of an explanatory act,

at least sixteen doubts. If he appealed to Parliament it should be to do away with toleration altogether. It was impossible, in the 19th century, that men could be punished for exercising the rights of conscience. Nor was it enough not to subject him to punishment. He claimed to be exempted from every kind of penalty and prohibition. Every office should be open to men of talent and integrity, whatever their religious faith. In all cases where Dissenters entertained any doubt as to the feeling likely to prevail at the quarter sessions, he recommended a *certiorari* to remove the case out of the jurisdiction of the magistrates.

The Rev. M. WILKS, in a brief speech, complimentary to the noble Chairman, moved—

“That this meeting cannot separate without expressing their peculiar gratitude to the Right Honourable Lord Dacre, their liberal and much-honoured Chairman, for his long and true attachment to the cause of civil and religious liberty, and for his past and useful efforts to promote permanent peace and constitutional reform, and all those public principles in public men, which will best render their native land admired, beloved and honoured throughout the earth.”

This resolution was most enthusiastically applauded, and their unanimous approbation of the conduct of the Chairman was testified by the whole assembly rising from their seats.

The CHAIRMAN, as soon as silence could be obtained, said, that at no time, under no circumstances, was it possible to address such a meeting as that which then presented itself to his view, without considerable anxiety and agitation, which were not a little increased by his dread, that something in his conduct or manner had led to the conclusion that he had felt impatient during the very interesting proceedings of the day. He had experienced, he assured them, nothing but gratification and delight. To his shame he confessed, that a meeting of that important and enlightened character, which in future he should not fail regularly to attend, was unknown to him till he was invited to it by a gentleman who had that day proved himself to be one of the most enlightened, able and eloquent public orators of the country. He (Lord D.) could not but be most happy in acceding to the invitation, and proud he was that he had attended in pursuance of it. By the kindness of their Secretary he had received a copy of the resolutions then passed. When he received it he felt some difficulty as to the line of conduct he should adopt, not because he hesitated in expressing his concurrence with them in every principle laid down in them, but because he considered them as so many

axiomatic propositions, as a continued succession of identical, self-evident truths. He expected, therefore, to have been called upon only to join in gratulation at the triumph of that great cause which he valued and esteemed. Nor had that impression been removed by the extraordinarily able, the transcendently eloquent speech, which they had all heard that day.

He agreed with the learned gentleman (Dr. B.) in rejecting the use of the word toleration; but still the state of the law did not warrant the oppressions practised on the Dissenters. He had watched with anxiety the progress of the statement that day, and he felt that if they attempted to analyse and discriminate what was the law from the abuses of the law, they would find to the honour of the Legislature, that those oppressions were not consonant to the law of the land, but infractions of it. He did not stand there as the apologist of prejudiced men, of unrighteous magistrates, or of ignorant sessions, but as condemning the absence of toleration wherever he found it wanting. He wished, before the meeting broke up, to point out the great distinction that existed in the cases, and which of them it was of importance to mark, observe and recollect. The worthy Secretary had divided the subject of his report into measures of the past and of the present year. One case of the last year had come before him as Chairman of sessions. In both the cases the law was in favour of toleration. It was clearly criminal to interrupt service in a meeting-house. There was no doubt as to the law among the magistrates. The law seemed clear, the proceedings were rapid, and he determined consistently with toleration and the law. He now blushed to hear that doing his duty had turned out to be in vain. The object for which he contended was equality of rights. Civil disqualifications for religious opinions was what he abhorred. Equal laws and equal rights were what he sought for, and what only he would be satisfied with. In other words, he advocated civil and religious liberty. The refusal of parochial relief to Protestant Dissenters was not allowed by the law of England. No words that he was acquainted with could convey the impression which such conduct made upon his mind. There the law was equal, and it was only by abusing the law that the Dissenter could be injured. As to friendly societies, it was completely out of the question that there should be any legal distinction as to religious opinions. The subject of out-door preaching had been ably discussed both by the eloquent Secretary (Mr. Wilks) and the learned barrister (Dr. Brown). Abuses of the law could hardly be prevented wholly, but it was clear that the law itself favoured

the practice of toleration. When he considered the other points, viz. as to the right of marriage, and the validity of the registration of births by the Dissenting ministers, he thought them matters for future consideration, and he hoped for future legislation. He trusted that he should see all civil disabilities for religious opinions abolished in this country, and that, following the words of the poet,

“One circle formed, another straight succeeds,

Another still, and still another spreads.”

From this country the generous principles of civil and religious liberty would spread, until they covered the entire face of the inhabited world. The main hinge of the whole question was the state of the toleration laws. By annual acts of indemnity, Government covertly continued that system of penalties which they ought to repeal gallantly. If he were asked whether Parliament ought to amend the Toleration Act, he would answer, no; repeal it, and expunge the word from the Statute-book for ever. Though he was educated abroad, yet, since he had known England, he had always professed, followed and acted upon, the principles he then avowed. Some measures, he understood, were in progress, respecting the questions of marriages and registrations. He most decidedly declared his intention to support and forward them in that branch of the Legislature to which he belonged. He hoped they would continue to co-operate in the sacred cause which brought them together. Though he had endeavoured to defend the laws and institutions of the country, and throw off the obloquy to the unworthy persons who abused them, he had yet seen enough that day to satisfy him as to the propriety of ameliorating those laws and institutions. By their excellent addresses, they would obtain continued accessions to their power. Against the strength of opinion nothing could stand, nor could they have a more powerful, cogent, able, liberal and persuasive advocate, than their Secretary. He (Lord D.) feared nothing so long as literature and the liberty of the press existed. To them we owed all that had raised us above other nations, and from their progress must the future happiness, freedom and greatness of the country ultimately emanate. His Lordship then retired from the Chair amidst the acclamations of the meeting, which immediately began to separate.

On Friday, March 28, the first stone of a new Chapel, to the worship of One God in One Person, was laid at Willington, Delamere Forest, Cheshire, and an address delivered. The building is intended to be of stone, with a burying

ground attached to it. The neighbourhood is populous, and the prospects of Unitarianism are very pleasing.

Glasgow Prizes.

Glasgow College, May 1, 1823.

THIS day the annual distribution of Prizes was made in the Common Hall by the Principal and Professors, in presence of a numerous meeting of the University, and of many reverend and respectable gentlemen of this city and neighbourhood.

On Mr. Coulton's Donation for the best Translation of the Oration of Demosthenes De Coronâ, George Lewis, B.A., London.

Prize given by the *Jurisdictio Ordinaria* for a Latin Oration delivered in the Common Hall; Samuel Craig Neilson, A.M., Downpatrick.

Prize in the Mathematical Class for exemplary propriety, diligence and ability, and for excelling in the exercises prescribed during the session; Junior Division, Thomas Ainsworth, B.A., Preston.

Prize in the Natural Philosophy Class, Samuel Craig Neilson, A.M., Downpatrick.

Prize in the Ethic Class; Senior, George Lewis, B.A., London. Junior, Thomas Ainsworth, B.A., Preston.

For the best Theme executed in Latin Verse; Alfred Pett, B.A., Clapton.

For an Essay on the difference betwixt Poetry and Prose; George Lewis, B.A., London.

For a Poetical Essay on the Pleasures of the Country, and of Study during the Vacation; Henry Green, Maidstone.

For general eminence to advanced Students, during the Session, in the Logic Class; Samuel Allard, Bury, Lancashire; Henry Green, Maidstone.

For the best Poetical Version of Cho-

ruses in the Frogs of Aristophanes; Joseph Wicksteed, M.A., Shrewsbury.

For the best Translation of Extracts from Xenophon's Cyropædia; William Ainsworth, Preston.

For eminence at the Black-stone Examination in Greek; *Non-competitor*, William Gaskell, Warrington.

For eminence throughout the Session in the *Humanity* or *Latin* Class; William Ainsworth, Preston.

NOTICES.

THE Annual Examination of Students in Manchester College, York, will take place in the Common Hall of the College, on the evening of Monday, the 23rd of June instant, and on the three following days, on the latter of which the prizes will be awarded by the Visitor. On the Sunday preceding the examination, a Sermon will be preached to the Students by the Rev. Lant Carpenter, LL.D., in the St. Saviour's Gate Chapel, York.

The York Annual Meeting of Trustees will be held in the afternoon of Thursday the 27th of June, and, by adjournment, on the following morning; and the friends of the institution will dine together on the Tuesday, Wednesday and Thursday, at Etridge's Hotel, at 5 o'clock.

S. J. DARBISHIRE,

JOHN JAMES TAYLER,

Secretaries.

Manchester, May 22, 1823.

THE Yearly Meeting of the *Eastern Unitarian Society*, will be held at Bury St. Edmunds, on Wednesday and Thursday, the 25th and 26th of June. Mr. Valentine, of Diss, will preach on the Wednesday evening, and Mr. Selby, of Lynn, on the Thursday morning. The members and friends of the Society will dine together at the Six Bells Inn.

EDWARD TAYLOR, *Sec.*

CORRESPONDENCE.

We have received W. W.'s Nonconformist paper; the printed Letter by Mendelsohn, circulated by the Jews; *Te Tace*; T. F. B.; M.; and the Letter of Tillotson, transcribed from the Original in the British Museum by Mr. Rutt.

Having admitted S.'s free remarks upon Mr. Erskine's Essay, we deem ourselves bound to insert any fair and reasonable reply, but it is too much for T. to put upon us 13 folio pages of MS. consisting wholly of irony and sarcasm. Both S. and T. are unknown to us, and we know no more of Mr. Erskine's book than we have learned from them. Our insertion of S.'s paper does not pledge us to an approbation of its entire contents, nor, we hope, will our rejection of T.'s be deemed an act of partiality. T. can defend the Essay in a much better manner, and though a direct defence might be an attack upon Unitarianism, we can venture to promise him that it would not on that account be less likely to find its way into the Monthly Repository. T.'s paper is left for him at the Publishers'.

If our stock will allow of it, we have no objection to the proposed exchange of volumes with Mr. Daniel.

We have received with sorrow the intelligence of the death, at Fersfield, near Diss, in Norfolk, of the Rev. JAMES LAMBERT, Senior Fellow of Trinity College, Cambridge, in the 83rd year of his age. Some account of this truly excellent man is promised for our next number.